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Confidence.

"His children shall have a place of refuge."—Prov. 14. 26.

BY ANNIE CUMMINGS.

My Father rules the storm,
His fiat it obeys,
He speaks, and lo! the winds are still,
The mighty tempest stays.

All nature feels his power,
And yields to his command,
Earth, air, and sea allegiance pay
To his controlling hand.

His peace is over all,
His subjects all are blest,
Inanimate or animate;
Obedience brings them rest.

Then what have I to fear,
Though storms my way betide?
My "place of refuge" is secure,
Close by my Father's side?

Across the troubled waves
I hear his "Peace, be still!"
My soul obeys, and sweetly rests
In his controlling will.

Not as I will he leads,
Some other path I'd choose,
But, left to self, full well he knows
The way to him I'd lose.

So I must lay my hand
In his confidingly,
For every day and hour he knows
Just what is best for me.

Chautauqua, N. Y., July, 1882.

Full of It.

IN 1870 we issued a call to Sunday-school workers for hints, out of the fullness of their knowledge and experience, concerning the preparation of the teacher to teach. A distinguished lawyer in Pennsylvania gave at that time a short answer, which we happened to unearth in some editorial rummaging. We give the hint of the letter.

"In response to your circular inviting suggestions, I would say that I prefer talking the lessons into the scholars. A good advocate carries the jury with him by his earnestness calling for full belief in his theme. All juries would always agree *nem. con.*, if they heard all the arguments on one side of the question only, but are too often puzzled after hearing both sides. We have the great advantage of presenting only one side. We must be full of the theme, full of illustrations, full of faith. Unfortunately we are not all ready, or apt, or eloquent, but we should fill our teachers full of the lesson, and let them empty it out upon the scholars."

This is what a lawyer says upon the subject.

Sabbath Observance.

THE right observance of the Sabbath need not make the day a burden to wise and sensible young people. If it should be made a day of restraint, it thereby but performs a good service. We need days of restraint. Restraint is one of the conditions of power. Its limitations are felt in the day-school. They are necessary there. They are necessary in business. They are necessary wherever the forces of passion, appetite, preference, taste, are to be made subordinate to higher standards under the rule of will.

In this busy world, and in this busy age, when eyes, thoughts, and feet wander the world over, we need a healthful restraint to be put upon our powers on one day of the seven at least. With all the thoughts of earthly things that occupy our minds from Monday morning to Saturday night, it will be a good thing to subject our lives—even in youth

—to the enforced contemplation of high and holy thoughts which are the true food of the soul.

Our divine Master, when a boy twelve years of age, delighted in the temple, and wondered that his mother did not understand that he must there busy himself about his Father's affairs.

The most boisterous, wholesome, jolly boy that ever hurled a ball, or pulled an oar, needs self-imposed restraint of Sabbath reflection for the good of his soul. He needs it to protect him from the temptations of every-day life. He needs it to train him in habits of thoughtfulness for the years that are to come when divine thoughts will be more soothing upon his spirit in the hours of affliction which are sure to befall him. A frivolous life, even in youth, is an unworthy life. Sabbath day restraint for public service, appointed reading, serious conversation, and other sacred service, is a moral necessity to save our youth from the frivolity which too much characterizes society and which prepares the soil in character for the seeds of infidelity that are sooner or later dropped in by wakeful foes.

What, then, if the right method of Sabbath observing does make it a day of restraint? We repeat, we need days of restraint.

What, if under such a serious discipline, solemn thoughts do come? We need solemn thoughts.

What if the pressure of these thoughts reproving our worldliness, chiding our unbelief, should make us "blue?" We need to be "blue" sometimes, that we may look away beyond these earthly atmospheres to the clear light of the serene and true and life above. Boys need it. Girls need it. It is an unwise view of life which forgets this demand.

What if all this religious meditation and service on Sabbath days should make us dissatisfied with ourselves? We need to be made dissatisfied with ourselves. And the youth who has learned to turn from the six days of study, sport, and fun to the day of serious reading, reflection, public service and prayer, will be made all the nobler, and will make his life all the more divine.

Looking Up.

Our poor human nature looks downward to the earth. God made us to look upward to the heavens. By many ways does the Father seek to turn the thoughts of his children away from the world to heaven, away from self to God.

Sometimes when God would make the soul look up, he causes the body to lie down in pain and weariness; and, lying down, the uplook becomes a necessity and a relief. Therefore, in affliction remember the aim of the Father, and turn the weary gaze toward the Lord's loving face, the cross of the Redeemer, and the home of the redeemed.

Such result in character will prove a blessed compensation for affliction.

Word Teaching.

It takes a long time for a child to learn certain words. Certain cells of his brain seem singularly affected, so that while some words are easily apprehended and retained, other words elude his grasp, drop out of his memory, and defy his effort, painfully expressed in his knitted brow and worried look. When mother comes to such words she waits, and gives them often, in the hope that her darling will be able to recognize and repeat them. And so she keeps at it over and over again, day after day, week after week, until the disciplined child looks ahead to catch the hard words, and his face is wreathed with smiles as he approaches them this time, because he now surely knows them, knows them better than any other words, takes more pleasure in them than in any other, because of the very difficulty and the discipline by which he won them.

So there are hard words for some of God's children to learn. One of them is "Duty," another is "Jesus," another is "Heaven." Duty is so hard, Jesus is so mysterious, heaven is so far away, and as we come in the discipline of life on Sabbath days and at other times to face the hard words toward which our hearts do not turn with any delight, God by his patient love keeps leading us to them, disciplining us in them, chiding us because of them, pleading with us to lay hold of them; and after a while, through the guidance of his grace, we come to recognize them, take delight in them, and be thankful for them; and after a while the hard words are the easy words, and the words that once wrinkled the face with frowns and discouragements now wreathe it with smiles of satisfaction and triumph.

Adapting Ourselves to Youth.

Occasionally a dangerous heresy creeps into practice where the germinal thought from which it started was right enough. When we agree that we must adapt ourselves to the peculiarities of taste, spirit, and habit in youth, we announce a true principle, but it is a principle which, being carried too far, proves pernicious and false. We are not to cater to weak or wicked instincts in youth in order to arouse their attention and hold them in the spell of our influence. Indeed, such catering may cost more than it comes to. We desire their confidence that our influence may tell upon them; but it is for the sake of the uplift in our influence, and if there be no uplift, there is no profit. It will be but the transferring of confidence from one unworthy support to another. We must hold them; but we must help as we hold. We must not cater to low tastes so as to foster them, but to legitimate tastes so as to bring them up out of the lower into the loftier.

There are two spheres of delight; the one is of the earth earthy, the other is higher and divine.

A boy may delight in low things. The influence we gain over him by going with him into these low delights will be injurious. We must, by alluring him into other delights, make him a sharer of the better things we have found, and to which we would introduce him.

The Sunday-school superintendent who dances, plays cards, and goes to the theater for the sake of "getting a hold upon his young people," or the pastor who smiles complacently at the card-table and the dance in the homes of his members because he "does not wish to prejudice young people" against him by speaking out boldly his honest convictions on the subject, may indeed win young people who love low things to love him because he does not loathe low things; but then he cannot elevate his people. He cannot make the base to them seem base, and lead them to approve the good.

The love of a pastor or of a superintendent for his pupils, and their love for him, must be an uplifting love which, as it increases in steadfastness and intensity, will bring rebuke to them for their less noble lives, and make them long for the atmosphere of purity, manliness, and spiritual delight in which their leader lives.

Your Absent Scholars.

Tommy Smith was absent last Sunday and the Sunday before. Wouldn't you better look him up? A good deal of water will run out of a small hole if it keep running, and Tommy Smith's interest in the Sunday-school may dribble away sadly if his absence be continued two or three Sundays. That is the Smith nature, and this particular Smith nature is apt to characterize human nature in general. Look Tommy up. It would give him a new sense of the importance of Tommy Smith if some one should search him out. He is one of those heedless fence-climbing pants-tearing boys, receiving every day a liberal donation of scowls, scoldings, and shakings, so that his opinion of T. S. has gone down to small figures, like the mercury in winter weather. Then it will please his father and mother to see teacher's hundred-dollar shawl come into sight as it turns the corner of Shabby Lane. "The Smiths are somebody after all," say the neighbors. By all means, hunt the absent Tommy up.

Advise Them About Their Reading.

Do you want to teach your scholars all the week round? Ask them about the books they read, and guide them in their selections. They are not with you on Monday. They can pack away enough reading matter during the week to neutralize Sunday entirely. They can get a "dime novel" that will be like a charge of dynamite under your Sunday-school teaching, and send it—no one can say where. On the other hand, you can supplement and strengthen, make strong and firm your instruction on Sunday by a course of reading judiciously selected for your scholars. See that they have a thorough knowledge of the course to be found in the Sunday-school papers of the Church. And any way, look out lest Satan in six days tear down what you laboriously build up on Sunday, his noiseless agency being a book.

How to Work.

There they stood in the city-street that they were paving. The blocks of stone had been laid, and now across these was a row of men swinging the heavy rammers. It was worth while to watch them. They moved with the precision of machines. They brought both arms up and then both arms came down—the rammers too—in one vigorous pound-d-d! It was very noticeable that they gave their minds to their work though it was only street-paving. They steadily looked down at the stone they were about to pound. It was worthy of notice, too, that they went over a little surface at a time, block by block. And then they kept at it.

We need that style of activity in the Sunday-school. Let the teachers move together. Take the subject of total abstinence. All together let them impress the thought upon their scholars. Let them be interested in, given to, that effort. Let them be content to go over a little ground at a time, but go over it thoroughly, scholar by scholar, and then keep at it. Something will be accomplished. A "highway" will be made that may become "the way of holiness," and the King himself will delight to honor it with his presence.

More Time.

We need more time for the class-work of our Sunday-schools. We must have it. How? By holding the school at an unoccupied and unembarrassed hour. By abridging the opening and the closing exercises. By giving senior classes the privilege of opening their sessions independently, and at an earlier hour, it being always desirable that all classes should be present at the final general review of the school session.

God's Plan.

The wise Master Builder knows better than we do what is best for us, and all his dealings with us are set on the square, as well as ourselves, so that the blows may be neither too heavy nor too many, but just sufficient to work out our perfect sanctification. And during the hewing, and blasting, and cutting, and chiseling, and sawing, and planing, and sand-papering, and polishing, his sweet and

sympathizing voice is heard above the noise of the iron tools, saying: "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—*Alex. Dickson.*

To Be Remembered.

1. A SUNDAY-SCHOOL can neither be established nor sustained without effort.

2. The great object of Sunday-schools is to present truth to the mind, and bring it to bear upon the conscience.

3. Sunday-school teaching is to children what preaching the Gospel is to adults.

4. The mind is more susceptible of good impressions in childhood than at a later period.

5. Sunday-schools offer their benefit alike to children of the rich and poor.

6. Millions of money would have been required to hire the labor that has been freely *given* by teachers in the Sunday-school.

7. No species of efforts for doing good has been more uniformly successful than those in the Sunday-school.

8. It may be safely stated that many thousands have been added to the Christian Church through the means of Sunday-schools.

9. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and the public and private virtues enjoined by Christianity.

10. The Sunday-school system admits of universal application. The universal text-book of Sunday-schools is the Bible.

11. A Sunday-school should be organized where ten children are found.

12. Not only churches, but common schools, private dwellings, barns, prisons, and even the open air, have been used with good effect as places of Sunday-school instruction.

13. In every school, great or small, there ought to be a teachers' Bible-class, in which the lesson of the school should be studied regularly; an infant class, and also one or two Bible classes.

14. The time for instruction in a Sunday-school is very short, and not a moment should be wasted.

15. Prayers in Sunday-school should be simple, childlike, and short.—*Pacific Christian Advocate.*

The Blackboard.

SOME persons look upon the use of the blackboard in the Sunday-school as a doubtful experiment. There may be some reasons for this impression. It should not, however, exist in the mind of any one. The blackboard is used with great advantage in our public schools. Grammar, geography, philosophy, the languages, to say nothing of mathematics, are all more efficiently taught by the use of it; and the teacher who fails in its use is considered behind the age, and unfitted for his position. This free and successful use of the blackboard in our public schools has led our Sunday-school workers to use it for religious instruction. We think it was a wise step. We do not, however, approve of all the uses of the blackboard in our Sunday-schools. Some use it to make a display of their skill in drawing. This we would condemn. Let the great thoughts of the lesson attract and impress rather than the skillful use of the board. This should be the prominent use. Do not make a show of the blackboard, and feel compelled every Sabbath to bring it before the school, with no thought to impress upon the mind. Make no use of it unless you have something to teach. When you do use it let all understand that the central thought of the lesson may be seen plainly written on the board—the scholars will then see as well as hear. In its use be simple and plain, so that the least may understand. Many lessons are too elaborate and difficult. Make the lesson so simple that the little ones can digest it. By making such a use of the blackboard, all may use it to advantage. Not one need be discouraged. You can write upon the board such mottoes as these: *Love Jesus; Come to Jesus;* or the place of the lesson, number of the hymn, or even a part of the hymn.—*Sunday-School Blackboard.*

The Sabbath Day.

BY WILL CUMBACK.

LIKE a mother's kiss to the weary child,
Like the calm of the sea-waves raging and wild;
Like rest, sweet rest, to tired feet,
Like joy's sweet dream while sorrows sleep;
Like dew upon the drooping flower,
Like hope in a despairing hour;
Like joyful news from those we love,
Like benedictions from above,
Comes the Sabbath morn to me.

It hushes the din and angry strife,
And calms the storm of my busy life,
And anchors me in her peaceful bay,
And bids me rest the blessed day.

No tempest of cares disturbs my haven;
I am not on earth, I have found a heaven;
And love comes nestling into my heart,
To heal the wounds and soothe the smart
That the week days' battle is sure to give
If I the life of a hero live.

I've left on the shore, far out of sight,
The strifes and the hates of the past week's fight;
And love to God and my fellow-men,
Makes me long to be like Christ again.

Greensburg, Ind.

Flogging.

It is this practice of flogging children that has made nearly every great writer denounce or ridicule the schoolmaster. It is the only ignoble work in the teacher's round of duty. If this practice were universally discontinued the teaching profession would rise in dignity and self-respect in a manner to almost make the heads of its members dizzy. Children may deserve punishment in school and out of it, but it is no more the teacher's duty to inflict such punishment than it is his business to reconstruct all the scolding wives and lazy husbands of his school district. It is the duty of every one to do all the good he can in the world; but the more diligently a man attends to his own business, the more good he will do. The teacher's business is teaching, and the more he flogs his pupils, the more he does not attend to his own business. When we make pupils and patrons understand that we cannot be hired or provoked to whip the former, at least, children will come to school as their elders go to church, with the thought of good behavior in mind; not as if they were on their way to a picnic for a frolic, certainly, and a row, if possible. An irritable teacher is a sort of natural curiosity to children, and they delight in stirring him up, even at the price of a flogging now and then, from the same disposition that prompts them to poke wild animals with sticks at a show.

Brothers and sisters, let us be teachers, not threshing machines! Division of labor is a device of civilization. It is only among barbarians that jacks-of-all-trades make money. So, if we cannot be at once the father and mother and priest and doctor and tailor and dressmaker and nursemaid and teacher of each and every one of our pupils, let us fill our office, and fill it well. Let the parents feed and chastise them. If they are not competent to do the latter, we are not in fault; we did not establish the relationship between them.

Let the doctor take care of their bodies, the priest of their souls. Let the tailor make their jackets, the cobbler mend their shoes, and the nursemaid dress and comb them. Let us teach them. If we do this well, we have done our share.—*National Teacher's Monthly.*

The Discovery of the Theban Mummies.

In the Central Hall of the Museum of Egyptian Antiquities at Boolak, ranged side by side, shoulder to shoulder, lies a solemn company of kings, princes, queens, and priests of royal blood, who died and were made imperishable flesh by the embalmer's art between three and four thousand years ago. The story of their recent resurrection has been told—not always with exactness—by the foreign correspondents of almost every newspaper published on either side of the Atlantic. Based upon information derived from authentic sources, it will bear to be told again.

These royal personages are of different dynasties and widely separate periods. Between the earliest and the latest—that is to say, between Rasekenen and Masahirti, the one a monarch reigning in Upper Egypt contemporaneously with the last Hyksos ruler of Lower Egypt, the other a son of Pinotem II.—there intervenes a space of time which may be roughly estimated at seven centuries and a half. This space of time (about equivalent to that which divides the Norman Conquest from the accession of George III.) covers the rise and fall of the XVIIIth, XIXth, XXth, and XXIst dynasties. During these four dynasties occurred the expulsion of the Hyksos invaders, the Asiatic conquests of Thothmes III., of Seti I., of Rameses II., the oppression and exodus of the Hebrews, and the defeat of the allied Mediterranean fleets by Rameses III. To the same period belong the great temples of Thebes, the sepulchers in the Valley of the Tombs of the Kings, the obelisks of Hatasu, the rock-cut temples of Aboo-Simbel, and the Colossi of the Plain. In a word, all the military glory and nearly all the architectural splendor of ancient Egypt are comprised within the limits thus indicated. When, therefore, it began to be rumored, some five or six months ago, that the mummied remains of almost all the mightiest warriors and builders of this supreme epoch, together with the relics of kings and queens of a still earlier and a still later date, had been found in the bottom of a pit in one of the loneliest nooks of the western cliffs at Thebes, most of us felt somewhat doubtful regarding the truth of the whispers flying from wire to wire. Time, however, brought confirmation of the wondrous news. A discovery of immense importance had indeed been made; but inasmuch as the authorities had long suspected the existence of some such treasure, it could hardly be regarded as a surprise. Neither was it an original discovery; for the Arabs had lighted on it many years before, and turned it, unfortunately, to their profit.

The discovery of the Cyprus treasure by General Di Cesnola, romantic as it was, bears no comparison in point of dramatic interest with the revelation which awaited the Boolak officials at Dayr-el-Beharee. Slowly and with difficulty the one burrowed onward from chamber to chamber, entering gradually into possession of successive hoards of bronze and silver and gold. The others, threading their way among desecrated tombs and under the shadow of stupendous precipices, followed their trembling guide to a spot unparalleled even in the desert for gaunt solemnity. Here, behind a huge fragment of fallen rock—perhaps dislodged for that purpose from the cliffs overhead—they were shown the entrance to a pit so ingeniously hidden that, to use their own words, "one might have passed it twenty times without observing it."

Into this pit they were lowered by means of a rope. The shaft, which was two meters square by eleven and a half meters in depth, ended in a narrow subterraneous passage trending westward. This passage, after pursuing a straight direction for

a distance of rather more than seven meters, turned off abruptly to the right, and stretched away northward into endless night.

Now stooping where the roof was low, now stumbling where the floor was uneven, now descending a flight of roughly hewn stairs, and with every step penetrating deeper and farther into the heart of the mountain, the intruders groped their way, each with his flickering candle in his hand. Pieces of broken mummy cases and fragments of linen bandages strewed the floor. Against the walls were piled boxes filled with porcelain statuettes, libation jars of bronze and terra cotta, and canopic vases of precious Lycopolitan alabaster. In the corner to the left, where the long passage branched northward, flung carelessly down in a tumbled heap, perhaps by the hand of the last officiating priest, lay the funeral canopy of Queen Isi-em-Kheb.

Then came several huge sarcophagi of painted wood, and farther on still, some standing upright, some laid at length, a crowd of mummy cases fashioned in human form, with folded hands and solemn faces and ever-wakeful eyes, each emblazoned with the name and titles of its occupant. Here lay Queen Hathor Honttaui, wife of Pinotem I.; yonder stood Seti I.; then came Amenhotep I. and Thothmes II.; and farther still, Ahmes I., and Sekennen Ra, and Thothmes III., and Queen Ahmes Nofretari, and Rameses, surnamed the Great.

The men of to-day, brought face to face with the greatest kings of Pharaonic Egypt, stood bewildered, and asked each other if they were dreaming. They had come hither expecting at most to find the mummies of a few petty princes of the comparatively recent Her-Hor line. They found themselves confronted by the mortal remains of heroes who till this moment had survived only as names far echoed down the corridors of Time.

A few yards farther still, and they stood on the threshold of a sepulchral chamber literally piled to the roof with sarcophagi of enormous size. Brilliant with gilding and color, and as highly varnished as if but yesterday turned out from the workshops of Memnonium, the decorations of these coffins showed them to belong to the period of the Pinotems and Pianknis. Here was found Queen Notem-Maut, wife of Her-Hor, the first Priest-King of the Amenide dynasty. Here lay King Pinotem I., King Pinotem II., Queen Makara, Queen Isi-em-Kheb, Prince and High-Priest Masahirti, Princess Nas Khonsu, and others of the same lineage. Every thing, in short, went to prove that this chamber was the family vault of the descendants of Her-Hor, who, for some reason of expediency, would seem to have given sepulchral hospitality to their predecessors of foregone times.

To enumerate all the treasures found in this chamber would be to write a supplement to the catalogue of the Boolak Museum. Enough that each member of the Amenide family was buried with the ordinary mortuary outfit, consisting of vases, libation jars, funereal statuettes, etc. Richer in these other world goods than any of the rest was Queen Isi-em-Kheb, daughter of Prince Masahirti and wife to her uncle, King Menkheperra. Besides statuettes, libation jars, and the like, she was provided with a sumptuous funereal repast, consisting of gazelle haunches, trussed geese, calves' heads, dried grapes, dates, dom palm nuts, and the like, the meats being mummified and bandaged, and the whole packed in a large rush hamper, sealed with her husband's unbroken seal. Nor was her sepulchral toilet forgotten. With her were found her ointment bottles, a set of alabaster cups, some goblets of exquisite variegated glass, and a marvelous collection of huge full-dress wigs, curled and frizzed, and inclosed each in a separate basket. As the food was entombed with her for her refreshment, so were things deposited in the grave for her use and adornment at that supreme hour of bodily resurrection when the justified dead, clothed, fed, perfumed, and anointed, should go forth from the sepulcher into everlasting day.—*Harper's Magazine.*

Style of Teaching.

In Scriptural instruction, as well as in every other branch of learning, much of the success of the teacher depends upon his style. However interesting the subject, and however correct the information imparted, if the style be formal and stiff, but little impression of a lasting character will be made; while, on the other hand, if the style be graphic and life-like, the subject will be invested with interest, attention will be excited, and a permanent impression produced.

The oft-told anecdote of the preacher and the actor well illustrates this point. "How is it," said the preacher, "that we who represent truth produce so much smaller results than you who only represent fiction?" "Because," replied the actor, "you represent truth as if it were fiction, while we represent fiction as if it were truth."

Sunday-school teachers should endeavor to acquire and adopt such a graphic style in their description of persons, places, or incidents, as shall convey a bold, attractive, and life-like impression of the subject under consideration.

They should present to their scholars mental pictures, in which the facts are brought out with such life and power as to give striking and correct ideas of the scenes depicted—pictures which represent facts, not in their isolated character, but in combination with the attendant circumstances—pictures which in some cases will owe their effectiveness mainly to the extent of the teacher's knowledge, and in others to the power of his imagination, but which in either case will be rendered so beauteous and life-like, that the facts will seem to stand out before the minds of the scholars in bold relief. They will seem to see the very spot, behold the man, hear his words, become acquainted with his doings, and thus receive an impression at once agreeable, vivid, and permanent.—*Hartley's "Pictorial Teaching."*

The Prayer in the Glen.

Who ever knew one to go on a foreign Christian mission who was not warmly interested in Sabbath-schools in his own land? This was as true in the early dawn of the blessed work as it is now.

When William Milne was fitting himself for the mission work in China, he was most devoted to the Scottish Sabbath-school. He felt that the work for souls was one all over the world. He realized the importance of this means of instruction more than many of us do. Going one night with a friend to visit an evening Sabbath-class, his road lay through a rocky glen, which brought to his mind the spot where he had first given his heart to the Saviour. He paused and said,

"I am afraid to enter on the solemn work of the evening without special prayer."

The two young men knelt down in that rocky sanctuary, and for some time pleaded with God for his blessing, as only those teachers do who feel the preciousness of souls.

There was something in their very faces that told their scholars they had been with Jesus. There was a power in their words that awed even the most thoughtless. Who can doubt that when the great books are opened, some saved soul will trace its rescue to that prayer in the glen which his faithful teacher poured out for him.

We can work acceptably for Jesus in no other spirit. We must feel that the work is solemn, and that prayer is our chief dependence. Other means may help us, but this brings down omnipotent help. Let us remember this prayer in the glen when we are going to meet our classes next Lord's day.—*Sunday-School Magazine.*

First Cost of a Man or Woman.

An economic journal enters into a curious calculation as to the actual cost, in dollars and cents, which a man or woman would be to the world and society by the time he or she got old enough to begin to "pay expenses," or return back to the country what thus far had been expended in rearing their population.

Every baby, it is fair to assume, when properly brought up, costs its parents at least fifty dollars a year, an expense which increases largely as food, clothing, the shelter of a warm home, education, and spending-money are required for the growing child. The actual cost up to the fifteenth year, of each child in this Republic, is certainly not less than a thousand dollars. At that age its labor would be worth its subsistence. Not till it reaches the age of eighteen, (and a great many not even then,) does it really begin to be productive. For every 100,000 children the nation has to produce six or eight millions of dollars consumed without adding at all to production. To rear that number of children to a productive age certainly costs a hundred millions of dollars, without any profit whatever in return. Herein is the great value of immigration. This great Republic receives into its broad and glorious bosom every day not less than one thousand emigrants from the old world. Of course, two thirds, perhaps seven eighths, are adults, ready grown for us by Europe at her cost up to the productive point, when they come to our shores to give us the benefit of their toil. Annually does Europe labor industriously to produce and raise for our Republic, free of cost, more than 300,000 persons, whom we could not have furnished ourselves at an expense of $300,000,000. No wonder that we grow rich and prosperous, for the loss of the world is our gain, and all countries are nursing-mothers for ours.

A Curious Transposition.

The title of the lesson was, "The Rich Young Man," and the Golden Text was, "One thing thou lackest." The teacher of the primary class in a Sunday-school somewhere in New Jersey asked, as was her custom every Sunday, for the scholars to give her the Title and the Golden Text. Instantly a little four-year-old arose, and, looking steadily into the face of the young lady who was her teacher, said, "One thing thou lackest—a rich young man."

She had it all in, but somehow or other it had become so curiously transposed as to be very droll, and somewhat suggestive.

A Good Point.

Addison made a good point against the atheists of his day when he told them their logic was inconclusive. They inferred from their theory of no God that the belief in immortality must also be a delusion. "But," said Addison, with grim humor, "the chance, to which you attribute things, has actually given you a place in this bad world. Why, then, may it not hereafter give you a place in another and possibly worse world than this?" This was answering fools according to their folly; but the reply was pertinent and unanswerable, and is as good against the scientific agnosticism of to-day as it was against the philosophical atheism of that charming essayist's times.

At Home.

. . . The Rev. F. A. Archibald, D.D., traveling agent of the Methodist Episcopal Book Concern, has been organizing local Library Associations, the object of which is to provide the members with pure, instructive, and religious reading. The Quarterly Committee on Education is included in the Board of Control. The pastor is *ex-officio* president. Dr. Archibald has been very successful in organizing church libraries through the West. The plan is a good one, and deserves imitation.

. . . In the announcement for a camp-meeting out west the following astounding declaration is made: "The interest in the great Thomson-street revival now going on in St. Peter is to be transferred to Blue Rock." Now we would like to know who got up that "interest," or who manages it? Is it of man that it can be "transferred" at will from chapel to camp? Or is it of God? What does this mean?

The Woman's Foreign Missionary Society.

BY MRS. J. F. WILLING.

III.—The Home Side of its Work.

EVERY benevolent institution is born of sentiment, noble and tender; and in proportion as it holds to first principles it finds favor with the people.

The first installment paid into the missionary treasury by the Woman's Foreign Missionary Society was toward the support of a Bible woman in Moradabad, India. It was the offering of a lady whose daughter, when dying, asked that the money it would have cost to take care of her might be given to foreign missions. This gift was an exponent of the divine intention that the sensibilities of women should aid a cause that had hitherto held a place in the heart of the Church far below the one to which it was entitled. This society was meant, also, to discipline this large majority of the Church—its daughters—to breadth of mind, and logical exactness that should better fit them for their gentle office, as priestesses of the home, and teachers of the generations. Its two thousand six hundred auxiliaries are supposed to hold thirty-two thousand meetings each year. Thirteen thousand officers are obliged to master the established usages according to which every Christian institution, from the neighborhood sewing-society to the broadest benevolent scheme, must be managed. This training has made possible the success of many a noble charity which the providence of God and the pre-occupation of men have thrown into the hands of women.

It has also provided them a drill in systematic giving. Romanists have the shrewdness to see the use of gathering pennies by system. Their societies of St. Vincent de Paul and their Peter's pence bring millions of money into the Church treasury each year. When Protestants plan with similar wisdom there will be no lack of means to carry their enterprises. This regular giving of small sums must tell on other benevolent causes and upon home economics.

This society gives intellectual stimulus. Every meeting has its programme. Maps are drawn and studied. Questions are asked and answered. Essays are written and read. Matron and maid, grandmother and school-girl, unite in these exercises. Every book in every body's library is ransacked to find material for the monthly missionary meeting. The missionary women are becoming as familiar with missionary lands as with their own towns.

The mother's thought shapes the life of her children. If this work goes on the next generation will be thoroughly alive to the interests of foreign missions.

Neal Dow said they had to snow Maine knee-deep with temperance literature before prohibition was possible. This society has "snowed" upon the Church three hundred and thirty-four thousand pages of leaflets—crisp, clear, crystalline statements of missionary facts. The *Heathen Woman's Friend* has paid its way—even during the financial depression that proved a Golgotha of magazines and papers; and its surplus funds are used for the publication of leaflets and our Annual Report for gratuitous distribution.

The paper itself—two hundred and eighty-eight pages of the best missionary matter, going into nineteen thousand homes each year—is an educator the value of which cannot be estimated.

This society teaches sacrifice for God's work. Not unfrequently the dollar a year is earned at the washboard, or picked up at the needle's point. Many are the devices by which these funds are gathered—canvassing for the sale of books, selling paper-rags, slipping every spare penny into a mite-box. We pray most for that into which we have put the most thought and sacrifice. The secret of the success of this society lies in its terms of membership, "two cents a week *and prayer*."

It has given the women of the Church great spiritual enlargement, and abundant joy in the privilege of doing something that must count immensely upon the future of God's work.

Chicago.

Temperance Hints for September.

BY MRS. S. M. I. HENRY.

LESSON X.—SEPT. 3.

Mark 12. 30, 31.—"*Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself.*" Love toward God and man is a necessity of the human—it is the bread and water of the soul. It is the work of the drink demon to destroy love utterly, and fill the heart, instead, with hatred and profanity. Hatred seems instinctive in the drunken man or woman; blows, instead of caresses; curses, instead of worship, seem the natural expression of sentiment in the drunkard. The drink traffic and use defiantly sets aside the second commandment——every right of his neighbor is trampled under foot by the man who sells drink.

Ver. 34—"*No man durst ask him any question.*" The man cannot be found who will dare controvert this truth. Herein is sin: to drink, and know how it brings ungodliness; to sell drink, to vote to license the sale, to rent buildings for the traffic, knowing all that it will do to your neighbor.

Ver. 36—"*Till I make thine enemies thy footstool.*" Strong drink is the great enemy of Christ; and the power shall not depart from him in the earth until it be brought under subjection to his law, which never licenses a wrong.

Ver. 40—"*Which devour widows' houses.*" The man in the Church, or out of it, who gives aid or comfort to the liquor traffic, helps to make widows, whose homes have been devoured already; and shall inherit still greater damnation.

Ver. 42–44—The story of the widow's mite is told over again in the history of our temperance work; indeed, with Christ's blessing upon it, it forms the base of supplies.

LESSON XI.—SEPT. 10.

Mark 13. 1—"*The temple.*" Refer to 1 Cor. 3. 16, 17, "The temple of God—which temple ye are."

What a building is here! but O how defiled, how destroyed! Titus, and all Rome, are more than matched by rum in power to tear down dome and wall and foundation, so that nothing but ruin shall appear, after all God's work to build, and beautify, and preserve.

Ver. 3—"*When shall these things be? and what shall be the sign?*" The sign? "redness of eyes," "wounds without cause," "babbling," "contentions," "woe and sorrow," "rags, dropsy, palsy," "heart-disease," "liver complaint." "WHEN?" these things are all well begun—when the first glass is taken.

Ver. 5—"*Take heed lest any man deceive you.*" The votary of the wine-cup, however candid and honorable he may seem, is like it "a mocker," (Prov. 20. 1,) and watches to decoy and deceive.

Ver. 6—"*Many shall come . . . saying, I am Christ.*" Many are already come out of saloons, and barrooms, who, if they do not say, "I am Christ," are saying, "I am as good as Christ: there is no need of a Christ better than I am; or of any 'Truth, or Life, or Way,' beside that which we have already in ourselves." These false teachers have already deceived many. O, boys and girls of the Sunday-school, be not deceived by this demon. In his train come all the terrible things prophesied in the next verses of the lesson.

Vers. 7, 8—"*War, famine, troubles.*" And they come right into the four walls of the home, shutting us in to such narrow limits with sorrow, that there is no escaping to the mountains.

Ver. 10—"*The Gospel must first be published.*" This is only one hope against the curse of drink; the Gospel of Jesus in the hearts, homes, and laws of the nations of the earth. Until Christ reigns rum will still bring strife between brothers, (verse 12,) hatred between father and son, and cause them to be put to death, and every follower of Christ to be hated. Verse 13. It is in the power of strong drink to add, infinitely, to the sorrows and calamities which follow war, or pestilence, or any great disaster, in any land, or any age of the world.

LESSON XII.—SEPT. 17.

Mark 13. 27—"*He shall gather together his elect.*" Who will not be among this number? Refer to 1 Cor. 6. 10. Strong drink will make men "thieves, covetous, drunkards, revilers, extortioners," and keep them out of the kingdom of God. And the man who lends his influence to this traffic must take his place among those who are ruined by it.

Vers. 33-37—"*Watch: for ye know not.*" There is some man in the liquor business who is saying, "I will stop selling and repent before I die." Some boy in the Sunday-school is thinking, "I will stop drinking and smoking, and give up my questionable associates in time to seek God, and be good before I die." "But ye know not the hour—repent now,"—stop drinking and smoking—stop selling and voting for the saloon—get yourself clean for the coming of the Lord. "What I say unto you, I say unto all, Watch."

Opening and Closing Services for Third Quarter of 1882.

OPENING SERVICE.

I. SILENCE.
II. RESPONSIVE SENTENCES. [John 1.]
SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.
SCHOOL. The same was in the beginning with God.
SUPT. All things were made by him: and without him was not any thing made that was made.
SCHOOL. In him was life; and the life was the light of men.
SUPT. And the light shineth in darkness; and the darkness comprehended it not.
SCHOOL. *That* was the true Light, which lighteth every man that cometh into the world.
III. SINGING.
IV. THE APOSTLES' CREED, OR TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.
II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.
III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.
V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not bear false witness against thy neighbor.
X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.
VI. READING SCRIPTURE LESSON.
VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.
II. SINGING LESSON HYMN.
III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
V. THE SUPPLEMENTAL LESSON.*
VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.
II. RESPONSIVE SENTENCES. [Psa. 121.]
SUPT. The LORD *is* thy keeper; the LORD *is* thy shade upon thy right hand.
SCHOOL. The sun shall not smite thee by day, nor the moon by night.
SUPT. The LORD shall preserve thee from all evil: he shall preserve thy soul.
SCHOOL. The LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

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* Special Lessons in the Church Catechism may here be introduced.

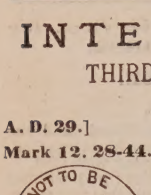
INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.] **LESSON X. LOVE TO GOD AND MAN.** [Sept. 3.

Mark 12. 28-44. [*Commit to memory verses* 29-31.]



28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Je'sus answered him, The first of all the commandments *is*, Hear, O Is'ra-el; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 And Je'sus answered and said, while he taught in the temple, How say the scribes that Christ is the son of Da'vid?

36 For Da'vid himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 Da'vid therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation.

41 And Je'sus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

General Statement.

In the company of Pharisees confronting Christ on the floor of the temple, there stood one scribe in whose heart a sincere desire after truth, and an admiration for the wisdom of Jesus, were striving with the prejudices of his order against the new Teacher. He asks of Jesus an answer to a perplexing question: "Which of the many hundred rules of the law and the scribes was the most important." In answer, Jesus sends him back to his own Scriptures, but gives to its precepts a new meaning, as he declares that the fundamental principle of the law is LOVE, first to God, and then to man. The scribe, with candor beyond his class, accepts the Saviour's teachings, and shows that he stands near the kingdom by his clear perception of truth and duty. The adversaries of Christ are now silenced, and some of them almost won over to his cause. He pursues them with the question, "How could the Messiah be at once the Son of David and the Lord of David?" as is declared in Psalm 110. And when they have no answer, he warns all the throng present against the hypocrisy and ambition of the scribes and Pharisees, in a discourse, the last public utterance of Jesus, of which Mark gives but a hint, and Matthew the substance. (Matt. 23.) While the listeners are awed and hushed under his withering rebuke, the Master turns to leave the temple, followed by the faithful twelve. Pausing a moment, he marks the worshipers in the Women's Court, as they cast their offerings of money into the thirteen "trumpet boxes." The ostentatious gifts of the rich win no favorable notice from Jesus, for he sees the covetous hearts beneath them. But a poor widow, from whose trembling hand drop the "two mites," least of all the Jewish coins, obtains from the Saviour the commendation that in God's sight, she, who has given her all, has bestowed a greater offering than they who have presented larger gifts out of their overflowing means.

Explanatory and Practical Notes.

Verse 28. One of the scribes came. A scribe, more candid and fair-minded than most of his associates, had been listening to Jesus, and now stepped forward with a question. **Having heard them reasoning.** He had heard the parables of the Two Sons, the Wicked Husbandmen, and the Great Feast, and the discussion with the Sadducees concerning the resurrection. **Answered them well.** Admiring the wise answer of Jesus, he desired his opinion upon a question which perplexed many of the Jews. **Which is the first** (that is, "the most important,") **commandment.** The commands in the law were reckoned by the Jews at six hundred and thirteen, and those of the scribes explanatory of them were many thousands more. Practically they were all deemed of equal importance, whether relating to washing hands or worshiping idols; but there were many discussions of the question "which was the most important."

29. Hear, O Israel. Jesus begins by stating the creed of the Israelites, found in Deut. 6. 4-9, which was, and still is, twice each day recited by every devout Jew. **The Lord our God is one Lord.** A declaration that there is but one God, and that one the Jehovah of Israel. In the Revised Version it is, "The Lord our God, the Lord is one."

30. Thou shalt love the Lord. Love is here declared to be our duty toward God, because from love alone will duty be done with faithfulness. (1) *Where love is, every duty will become a pleasure.* But can love be commanded as a duty? Yes, upon sufficient ground. A good parent has a right to demand the love of his child, and a supremely good God the love of his people. (2) *We can love God in his Son, who is the human manifestation of Godhead.* **All thy heart.** The heart is the seat of the affections. **All thy soul.** The word "soul" means "the life-principle;" not the outward life of actions, but the inner life: hence this means that love to God should be the principle of life, the purpose of the will. **All thy mind.** An intelligent love, not founded on blind impulse or feeling, but guided by reason and knowledge of God's relation to men. **All thy strength.** With an enthusiasm and energy of love, a forceful affection. (3) *Love to God should dominate every element of the complete manhood.* **The first commandment.** First because it looks Godward and above; first because it includes every other command; first because it is the inspiration of all the life.

31. The second is like. Like as the moon is to the sun, with reflected light. **Love thy neighbor.** Thy fellow-man, whatever be his condition, race, or relationship. **As thyself.** (4) *We should love ourselves, but we should observe absolute justice between ourselves and other men.* Such a law as this finds its best commentary and explanation in the Golden Rule. Matt. 7. 17. **None other commandment greater.** Because the principle embraces all commandments and all beings, from child to archangel. All other laws can do no more than define and apply this general law of love.

32, 33. The scribe said. With a deep insight into the meaning of the law, and with candid recognition of and admiration for the Saviour's wisdom. **Well, Master.** "Of a truth," [Rev. Ver.] Literally "Beauti-

fully, fitly." **To love him....is more than....sacrifices.** A response to the Saviour's utterance, in the sight of the altar and in presence of the priests, showing equal insight into divine truth and boldness in its statement. (5) *The heart is of more importance than the external forms.*

34. Discreetly. With unusual understanding of the great principles underlying both the law and Gospel. **Thou art not far from the kingdom.** Because he *knew* the truth; had he been willing to obey his own convictions he might have entered within its doors. **No man....durst ask.** This was the last day of Jesus' public teaching, and that the last question put to him by his enemies. They were silenced by the wisdom of his answers, which won an unwilling admiration, and almost turned opposers into friends.

35. Jesus answered. Turning toward his silenced enemies and himself beginning to question them. **How say the scribes.** In their interpretations of the law and the prophets. **That Christ.** That is, "*the* Christ," (Revised Version,) or Messiah whom they all expected to appear as king. **Is the son of David.** They expected some lineal descendant of David to arise and re-establish his throne on a grander scale, but they did not look for one who should be the "Son of God" as well, nor did they expect a suffering and redeeming Messiah.

36. For David himself said. In Psa. 110, which Jesus here declares to have been more than a poetical flight of the Psalmist, since it was written by **the Holy Ghost.** "A weighty declaration by our Lord of the inspiration of the prophetic Scriptures."—*Alford.* **The Lord said to my Lord.** "Jehovah said to my Lord." Thus David describes the Messiah as his own Lord, which could not be said of any man. **On my right hand.** In the place of the highest honor. **Enemies thy footstool.** In ancient times conquerors placed their feet upon the heads of their subjugated foes. (6) *Our Saviour shall yet triumph over all his enemies.*

37. Whence....his son. "How can he be at the same time both David's son and David's superior?" The scribes could not answer this question, but the Gospel-believer can. **The common people.** The masses of the people, both those of the city and the pilgrims at the feast, who did not share in the hatred of their rulers. **Gladly.** They felt the power of his teaching, and his peculiar sympathy for their needs. (7) *Teacher, press the question, "How do you feel toward this Jesus?"*

38, 39. In his doctrine. "Teaching." [Rev. Ver.] **Beware of the scribes.** "Be on your guard against them as examples in life, and as teachers." These verses are a condensation of the final denunciation of Christ against the scribes and Pharisees, found in Matt. 23. **Long clothing.** The flowing robes worn by priests and noble personages, whose manners the scribes aped. **Salutations.** Appellations of "Rabbi," etc., which were given them in public. **Market-places.** The public squares of the city. **Chief seats.** The seats at the upper end of the synagogue, nearest the ark containing the law. **Uppermost rooms.** "Rooms" has here its old meaning of "places," (as in Rev. Ver.,) referring to the reclining position at meals.

40. Devour widows' houses. By working on the superstitious opinions of the women, they induced them to make over their property to the temple, as Jesuits have been known to do in modern times; or they robbed them by frauds in business. **For a pretense.** The evil lay not in the length, but the hypocrisy, of the prayers. "Some of the rabbins would pray nine hours a day."—*Peloubet.* **Damnation.** "Condemnation." God would hold them to account, though men failed to see their crimes.

41, 42. Over against the treasury. In the Court of the Women, where stood thirteen chests of trumpet-shape, for the gifts of the people toward the temple. **Beheld how.** Noticed the gifts, and observed the spirit prompting them. (8) *Jesus still sits watching while men present their gifts to God's cause.* **Poor.** Here a word implying deep poverty, almost equal to "a beggar." **Two mites.** The smallest Jewish coin, worth each a fifth of a cent. **Farthing.** Mark gives the value of the sum in Roman money.

43, 44. Called....his disciples. Called their attention to the gift. **More....than they all.** Not that their gifts were not worthy, but that hers was especially precious. "More in God's reckoning; more in proportion to her means; more in relation to her own stewardship." **Of their abundance.** "Of their superfluity." [Rev. Ver.] That is, of the "overflow" (literally) above their needs. **She of her want.** "Of her deficiency." Though needy, she yet gave. **All that she had.** All that she possessed until she could earn more.

HOME READINGS.

M. Love to God and man. Mark 12. 28–44.
Tu. The law of love. Deut. 6. 1–12.
W. The divine requirement. Micah 6. 1–8.
Th. The tokens of love. 1 John 2. 1–15.
F. The deeds of love. James 1. 17–27.
S. The supremacy of love. 1 Cor. 13. 1–13.
S. The love of gratitude. Psa. 40. 1–17.

GOLDEN TEXT.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6. 5.

LESSON HYMN. L. M.

Hymnal, No. 540.

O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me.

God only knows the love of God;
O that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine;
This only portion, Lord, be mine;
Be mine this better part.

TIME.—A. D. 29, on the Tuesday before the crucifixion.

PLACE.—The Temple at Jerusalem.

PARALLEL PASSAGES.—Matt. 22. 35–46; 23. 1–39; Luke 20. 39–47; 21. 1–4.

DOCTRINAL SUGGESTION—The religion of love.

QUESTIONS FOR SENIOR STUDENTS.

1. The Religion of Love, v. 28–37.
What was the question asked of Jesus, and its purpose?
What did Christ declare to be the two greatest commandments?
Why do these commandments include all others?
How did the questioner show his own understanding of true religion?
What is it to be "not far from the kingdom of God?"
What is better than such a state?
How did Jesus show that Christ is greater than David?

2. The Religion of Pretense, v. 38–40.
What sins of the scribes did Christ warn against?
Why were these sins especially wicked in such people?
What penalty did Christ forewarn to them?
Why does God expect us to live better than these people?

3. The Religion of Sacrifice, v. 41–44.
In what part of the temple was Jesus?
To what did he call attention, and why?
Wherein was this offering greater than others?
What makes our gift acceptable to God?

Practical Teachings.

Wherein are we here shown—1. Love as an element of religion? 2. Sincerity as an element of religion? 3. Generosity as an element of religion?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Religion of Love, v. 28–37.
What did a scribe ask Jesus?
What did Jesus give as the great commandment? [GOLDEN TEXT.]
What does this require us to do?
What is the second great commandment?
Who is meant by our neighbor?

What should lead us to love other people? 1 John 4. 11.
What did the scribes in answer say concerning God?
What did he say about love to God and man?
What did Jesus say to the scribe?
What is better than to be "not far from the kingdom?"
What did Jesus say concerning the Son of David?

2. The Religion of Pretense, v. 38–40.
Against whom did Christ warn the people?
What crimes did he charge upon them?
Wherein did the scribes make pretense?
What was their real character?
What is true religion? James 1. 27.

3. The Religion of Sacrifice, v. 41–44.
What did he see in the temple?
For what was this money given?
What gift did Christ commend?
Why did he honor her gift?
What is said about giving in 2 Cor. 8. 12?

Teachings of the Lesson.

Where does this lesson teach us—1. To love God with all our heart? 2. To love our fellow-men as ourselves? 3. To give as we are able to God's cause?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Religion of Love, v. 28–37.
What did one of the scribes ask Jesus? **"Which is the greatest of all the commandments?"**
What did Jesus give as the first and greatest commandment? [Repeat the GOLDEN TEXT.]
What did Jesus give as the second great commandment? **"Thou shalt love thy neighbor as thyself."**
Who is meant by thy neighbor? **All people.**
What did Jesus say to the scribe afterward? **"Thou art not far from the kingdom of God."**

2. The Religion of Pretense, v. 38–40.
Against whom did Jesus warn the people? **Against the scribes.**
Why did he speak against them? **Because they pretended to be very holy.**
What was their life? **It was unjust and selfish.**
What did Jesus say of them? **That God would judge them for their wickedness.**
What kind of service does God expect? **An honest and sincere service.**

3. The Religion of Sacrifice, v. 41–44.
What did Christ see in the temple? **The people giving their money.**
Where did they place the money? **In boxes in the temple.**
How much did a poor woman give? **Less than half a cent.**
What did Jesus say of her? **That she had given the most of all.**
How had she given most? **Because she gave all that she had.**

Words with Little People.

1. Love God with all your heart.
2. Love other people as well as yourself.
3. Be not only near, but *in* God's kingdom.
4. Give all you can to God's cause.

THE LESSON CATECHISM.

[For the entire school.]

1. What did a scribe ask Jesus? **"Which is the first commandment?"**

2. What did Jesus give as the first and greatest of the commandments? **To love God with all the heart.**

3. What did he say was the second commandment? **To love our neighbor as ourselves.**

4. Whose offering at the treasury did Christ commend more than all others? **That of a poor widow.**

5. Why was hers the greatest in his sight? **Because she gave her all.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Great Commandment.

I. THE DUTY OF LOVE.
The first of all the commandments. v. 29.
"The royal law according to....Scripture." James 2. 8.

II. THE OBJECTS OF LOVE.
The Lord....thy neighbor. v. 30, 31.
"Who loveth God love his brother." 1 John 4. 21.

III. THE MEASURE OF LOVE.
Heart....soul....mind. v. 30.
"As Christ also hath loved us." Eph. 5. 2.

IV. THE IMPORTANCE OF LOVE.
More than all whole burnt-offerings. v. 33.
"End of the commandment is charity." 1 Tim. 1. 5.

V. THE SINCERITY OF LOVE.
Beware of the scribes. v. 38.
"Let love be without dissimulation." Rom. 12. 9.

VI. THE SELF-DENIAL OF LOVE.
A certain poor widow....two mites. v. 43.
"Bestow....goods....have not charity." 1 Cor. 13. 3.

ADDITIONAL PRACTICAL LESSONS.

The Character of the True Follower of God.

1. The true follower of God earnestly seeks to know the divine will. v. 28.

2. He seeks to obey God by loving God with all his heart. v. 30.

3. He is inspired by love in all his relations with his fellow-man. v. 31.

4. He recognizes the service of the heart and the life as more important than the external forms of religion. v. 33.

5. He seeks not only to be near God's kingdom by knowing, but to be in it by doing, God's will. v. 34.

6. He worships Christ as the Son of God and the Lord of all. v. 35–37.

7. He seeks to be sincere in conduct, not only professing, but also practicing, piety. v. 38–40.

8. He practices self-denial that he may be able to give to the cause of God. v. 42–44.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

I REMEMBER, as a little child, being taken out for the first time on the water. The rudder of the boat was placed in my hand, and I was allowed for a while the pleasure of steering. I learned then that the rudder is the power that determines the course of the boat. Since then my eyes have often rested on the notice put up in three languages on board the

steamers plying up and down the Rhine: "*It is forbidden to speak to the helmsman;*" "*Es ist verboten mit dem Steuermann zu sprechen:*" "*Il est défendu de parler au pilote.*" For the safety of the vessel and her arrival at her destination both depend on her being steered in the right direction, and kept clear of hidden shoals, dangerous currents and sand-banks, besides avoiding collision with other boats.

Now there is a power which controls the course of a life, as the rudder that of the vessel. And that power in man is the heart—"As he thinketh in his heart, so is he." Prov. 23. 7; Matt. 15. 19; Luke 8. 15; Rom. 10. 10. But the heart is by nature evil, (Jer. 17. 9,) weak, (Ezek. 16. 30,) and wavering, and brings the vessel into many a snare and many a danger. What is wanted is a helmsman, steady and sure, who shall constantly hold the rudder and steer in the way of God's commandments. In the passage for this lesson our Lord points out such a helmsman.

The Pharisees and Herodians had endeavored to entrap him into an unwary utterance upon the subject of civil authority. The Sadducees had attempted to bring him into hopeless confusion between the law of Moses and the doctrine of the resurrection. Both had failed. And now one more attempt is made, originating probably with the Pharisees' party. Matt. 22. 34. They will require from him an authoritative utterance upon the most momentous subject. Which of the commandments is the first and great one? Which is to have precedence of all the rest? Which is to have the direction of a man's conduct, the guidance of a man's life?

This is no light thing to answer. For must not all the commandments of God be of equal importance? How can one be set in the foreground without the others suffering some neglect? That the question was asked in the hope of confounding the Prophet of Nazareth before the assembled multitude is proved by Matt. 22. 35. But, though propounded with a wrong motive, it was such a question as might lawfully be put to him who taught "with authority" in the temple, calling it his "Father's house." And so we do not find our Lord blaming or rebuking the questioner, while the answer which he gave was so full and clear that the scribe received it with wonder and admiration.

For there is one commandment, not which takes precedence of, but which includes in itself all the rest; one commandment by which a man's way should be directed, and the course of his life determined. The helmsman, who should have control of every movement is

Love to God.

Here is the power which can direct the course of the vessel steadily and safely in the way of God's commandments. Love to God will have its eyes upon him, and will steer every moment as he directs. It will control the heart, the soul, the mind, the strength.

1. *The heart.* The heart is the center of the whole being, that which chooses, and wills, and decides. It is this which God asks of man: "My son, give me thine heart;" this which answers: "My heart said unto thee, Thy face, Lord, will I seek;" this which believes: "With the heart man believeth unto righteousness." Let this be given up to the love of God, and the rest will follow.

2. *The soul.* This is the emotional part. The feelings are easily attracted and caught by unworthy and delusive objects. They are carried away by excitement and entrapped by romance, ensnared by dreams of adventure and of glory—exposed to all manner of dangers. Only the love of God in the heart can keep the soul in safety.

3. *The mind.* This is the intellectual part. It is inclined sometimes to think itself the noblest. But it lies open to many a snare. It is soon worked upon, interested, fascinated, and may go fearfully wrong. The love of God in the heart is its safeguard.

4. *The strength.* This is the active part, so often wasted in folly and sin! This it is which gives "money for that which is not bread, and labor for that which satisfieth not." Isa. 55. 2. What can turn it the right way, and direct to a goal that shall satisfy? Only the love of God in the heart.

How will the love of God show itself? It must show itself in

1. *Love to man.* Watch a vessel steadily and gracefully making its way through a passage difficult to navigate, and you will at once conclude that she is rightly steered. Notice one who really loves his neighbor, loves—not his temporal good only—but his eternal welfare, loves—not only in word and in tongue, but in deed and truth, and you will know that the heart of that one is controlled by the love of God. Very different was it with the scribes. Ver. 40.

2. *Humility.* The eye that is fixed on God cannot be fixed on self. The heart that is occupied with God will not be occupied with self. Those who desired to question our Lord showed plainly by their habits that they were not controlled by love. The long robes, salutations in the market-places, at feasts, and the long prayers made for display, were proof that with them self held the helm.

3. *Self-denial.* Before our Lord left the temple that day, he pointed out an instance of this. The rich whom he beheld casting into the treasury gave of their abundance. They would not have to curtail a luxury, or miss a pleasure, for all they put in. But the humble giver who cast in the lowest amount that was permitted, parted with her all, trusting in God for the future. Whose law should we estimate the highest, if exercised toward ourselves?

Have we this love of God? Observe two things about it. First, *It must be in and through Christ.* Vers. 35, 36. The scribes and Pharisees professed to honor God, but they would not receive him whom God sent. So now people will profess to love God—meaning, rather, that they like their own ideas of God—yet rejecting Christ as their Saviour and their

Lord. There is no true love without receiving him whom God hath exalted. Second, *It must be not in the head but in the heart.* The questioner highly approved our Lord's answer. He appreciated its correctness. He admired its beauty and sublimity. He was "not far from the kingdom of God." But of what use is being near and remaining outside? Receive Christ as your Saviour, and the love of God shall be shed abroad in your heart by the Holy Ghost, (Rom. 5. 5,) and you shall have proof that you are in the kingdom.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

As this lesson relates the last of Christ's teaching in the temple, glance at the events and teachings given on that day, reviewing Lessons VI, VII, VIII, IX....Outline of the lesson: 1.) The scribe's question; 2.) The Saviour's answer; 3.) The scribe's reply; 4.) The Saviour's warning; 5.) The widow's self-denial....The true follower of God, as here defined, by precept, warning, and example. (See Additional Practical Lessons.).... True Religion: 1.) Its source—God; 2.) Its inspiration—love; 3.) Its power—the heart; 4.) Its relation—toward God and man; 5.) Its character—sincerity, v. 38-40; 6.) Its principle—self-sacrifice....The greatest commandment. (See Analytical and Biblical Outline.).... ILLUSTRATIONS. When Edward I., of England, was wounded by a poisoned dagger, his queen, Eleanor, sucked out the poison with her own lips, risking her life to save her husband's....Legend of an angel who undertook to destroy an iceberg by hewing it down with an ax, then by beating upon it with rain and wind, but in vain. At last God sent forth the sunshine and the warm showers, and the iceberg melted away....There is said to be a religious paper in a Southern city printed by type made from the bullets picked up on the battle-field: so Christ changes the outflowings of the heart, from hate to love.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 30, Prose, 3700, 6957. Ver. 31, 10722; Poetical, 2196. Ver. 33, Poetical, 846; Prose, 3709. Ver. 34, Poetical, 3672. Ver. 38, Prose, 9706. Ver. 40, Prose, 9695, 9709. Ver. 42. Poetical, 3773. Ver. 43, Prose, 6743. Ver. 44, Prose, 10610, 7445....FREEMAN'S HAND-BOOK: Debates in the market-place, 842; Places of honor in the synagogue, 698; Places of honor at feasts, 777; Hypocrisy, 700; Treasure-chests of the temple, 704; Mite and farthing, 742.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *What God Thinks About Love.* To be taught: Why God commands us to love. How he teaches us to love. What love does for us.

1. Get children to tell what a king's business is. A king may be either good or bad. A good king wants his people to obey the laws for their own sakes, as well as for his. So he gives them good laws, and thus tries to make them happy. Not all the people understand his laws. Some do not want to obey. Who are the happy subjects? Yes, those who *obey* whether they understand or not. Who is King of all men? Has he given laws? Where are they written? What are the ten laws called which we find in the Old Testament? Call for Golden Text, and tell that this is one of God's laws, or commandments; that he gives it to us because he is our King, and has a right to make laws for us, and that he knows we cannot be happy but in obeying this law.

2. Jesus told the scribe that this love-law was the greatest of all the commandments. That means the most important of all. Teach the second commandment, which Jesus says is just as important. Print "Self" in a heart on the board, and draw light lines across the heart. Show that self puts up bars to keep others out. If self fills the heart there can be no love there. God knew that our hearts were full of self, that is, full of sin, so he sent Jesus to teach us to love. Show that teaching is not merely *telling*, it is *doing*. Let children tell how Jesus showed that he really loved. If you are told how to make a kite, you cannot make one. But if you are showed how, very likely you can do it yourself. Jesus shows us how to love—to give up self, and so to be able to love others.

3. Love makes us do as God tells us, because if we love God we shall want to obey him. Love makes us like God. "God is love," and if we have just a little love, we are a little like God; if a good deal, then we are more like him. Show that if we are with good people, we are likely to grow like them; if with bad people, we grow like them. Give the illustration of love found in the lesson, and teach that love makes us glad to give, though our gift may be very small. God, who sees the heart, knows if our gifts come from a heart of love. If they do, then he knows they are worth a great deal. Draw a tree, having its root in the heart already on the board, and ask if a tree whose root is self can bear fruit that will please God? Draw another heart, in which print "Love," and let children tell what fruit will grow upon a tree which grows from this soil. Children are God's little fruit-trees. Shall we bear fruit for him?

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. Fasten to a piece of chalk a string, and with it can be made semicircles for lettering, or for designs. Make the word "ALL" prominent, so as to teach that there must be no divided love. The tables of stone represent the law; the heart represents the fulfillment of the law. The rays of light represent the light of Christ's teaching on the law.

SUGGESTION. A simple design for the last part of the lesson, (v. 41-44,) is a drawing of a box with a heart over it. The offering dropping from the heart to the treasure-box. Over all write, THE LORD'S BANK.

A. D. 29.] LESSON XI. CALAMITIES FORETOLD. [Sept. 10.

Mark 13. 1-20. [*Commit to memory verses* 9–11.]

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Je'sus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Ol'ives, over against the temple, Pe'ter and James and John and An'drew asked him privately,

4 Tell us, when shall these things *be?* and what *shall be* the sign when all these things shall be fulfilled?

5 And Je'sus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars, and rumors of wars, be ye not troubled; for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles. These *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the Gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Dan'i-el the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Ju-de'a flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

General Statement.

While the Jewish rulers are still silent under their surprise at the Saviour's last utterances, (Matt. 23,) he turns from them, and leads his disciples from the temple, from that hour forsaken by the God of Israel, and given over to destruction. They descend the steps of the Women's Court, and cross the marble floor of the Court of the Gentiles. For the last time the Saviour walks under the shadow of Solomon's Porch, out of the temple, and into the valley of Jehoshaphat. As the disciples call his attention to the gigantic stones in the eastern wall, the Master solemnly forewarns them that the time is at hand when every stone shall be overturned, and the stately house of God shall become a desolation. Slowly the little group ascend the Mount of Olives, and at its summit they pause to look once more upon the city, glowing under the setting sun. Then a few of the disciples venture to ask when these terrible events are to take place, and with them (as they suppose) the end of the world. Jesus forewarns them of the signs which are to usher in the fall of the temple and the destruction of the Jewish State. Earthquakes, famines, rumors of wars, all these are to be but as the beginning before the final calamity. Nor are they, his disciples, to be exempted from the impending trials. They are to expect persecutions, scourgings, betrayal, death; yet strangely, not a hair of their head shall perish, and they shall be saved if they endure to the end. When they shall behold Jerusalem encompassed with armies, then they are to flee from the devoted city, for then shall come such woes as earth has never before witnessed, and shall never witness again. Yet it is only for the sake of God's elect and saved ones that those agonies of destruction shall not be longer and more terrible.

Explanatory and Practical Notes.

Verses 1, 2. Went out of the temple. Having finished his public ministry, and in two days more to complete his redemptive work on the cross. **What manner of stones.** Some of the stones in the walls of the temple were each forty feet long, thirteen feet high, and twenty feet thick. **What buildings.** The temple as then standing was built of polished white marble, covered nineteen acres, and was one of the most magnificent buildings on the earth. **There shall not be left one stone.** Though nothing seemed more unlikely than the fulfillment of this prediction, yet there were those then living who saw that very temple burned by its own defenders and utterly destroyed by its enemies, so that nothing save its underground substructions remained. (1) *The word of God is the only thing that endures forever.*

3. Sat upon the Mount of Olives. They had crossed the gorge of the brook Kedron, and ascended the mountain east of the city, and sat down to rest upon its brow, the very spot where the Romans afterward began the siege. **Over against the temple.** The writer of this gospel evidently recalled the picture of the city with its temple in the foreground. **Peter and James,** etc. The four disciples who had been first called, and were most intimate with their Lord. **Asked him privately.** Probably apart from the crowd of followers, yet in presence of most, if not all, of the Twelve.

4. When shall these things be. The question, as given by Matthew is more complete, and related to the time when the temple should be destroyed, Jesus should manifest his own Messiahship, and the world should end; all of which they expected to occur together. Matt. 24. 1–3. **What shall be the sign.** They wished to have some knowledge when these events were to take place, and by what tokens they might recognize their coming.

5. Jesus answering. The answer of Jesus intermingled admonition, warning, prediction, in such a way as not to gratify their curiosity regarding the future, but to direct their conduct when the events should come to pass. **Take heed.** "This is the keynote of the whole discourse;" "take heed," "beware," how often these words, in their spirit, are repeated. (2) *God's people need watchfulness over the present more than knowledge of the future.* **Deceive you.** "Lead you astray." [Rev. Ver.] Jesus begins by telling his disciples not what are, but what are not, the tokens of his coming as king, and names five classes of events which are to take place in Judea before the destruction foretold. 1. False prophets. 2. Wars and their rumors. 3. Collisions among peoples and races, "nation against nation." 4. Earthquakes. 5. Famines.

6, 7. Many shall come in my name. "Pretending to be what I am, the Christ." (3) *Note that Jesus here claims to be the Christ.* Of these, within the next thirty years were the Egyptian (Acts 21. 38) Theudas, Dositheus, and many more named by Josephus. **Wars.** Such as the great civil strifes for the succession to the empire, and many wars desolating the Syrian province. **Rumors of wars.** Often more terrible and alarming than war itself. Of this class was the threatened destruction of the Jewish people by the emperor Caligula, because the Jews refused to allow his statue to be set up in the temple. It was only averted by his death. **Be ye not troubled.** Because the destruction will not at once take place, and because Christ's disciples should find deliverance. (4) *Whatever happens to the world God's people are safe.*

8. Nation....against nation. The age immediately preceding the destruction of Jerusalem witnessed many strifes and riots between races, as at Alexandria, at Seleucia, (in which fifty thousand Jews were murdered,) and throughout Syria, where the Jews in some places massacred their enemies. **Earthquakes.** Dean Alford names five great earthquakes within twenty years before the fall of the temple. **Famines.** As the result of the wars, of failure of crops, and of earthquakes. Famines were much more dreaded once than now, because means of communication and supply were far more difficult. **Beginnings of sorrows.** Literally, "birth-pangs." When these terrible events took place they were to look for worse troubles and great results, the birth of a new age in the earth's history, Christianity to be no longer Jewish, but for all the world.

9. Take heed to yourselves. Not that they were to escape from persecution, but were to be ready to meet it. **Deliver you up to councils.** They were expecting honors, rewards, positions in the new kingdom. Christ warns them that they must expect sufferings in behalf of it. See fulfillment. Acts 4. 5, 6, 22. **In the synagogues....beaten.** The punishment for infraction of ecclesiastical law was given in the local synagogue. Acts 22. 19. **Before rulers and kings.** So Paul before Sergius, Agrippa, Felix, Festus, and Nero. **Testimony against them.** Rather, "unto them," as in Revised Version. They were to bear their testimony in behalf of Christ *unto* the rulers of the earth.

10. The Gospel. The "glad tidings" of salvation. **Must first.** Before the Jewish Church falls, the Christian Church must be established as its worthier successor. **Published.** "Preached." [Rev. Ver.] **Among all nations.** Before the destruction of Jerusalem, the Gospel was successfully planted and making progress in all the lands between Asia Minor, Spain, and Ethiopia, which were the boundaries of the Roman world.

11. When they shall lead you. To trial and judgment. **Take no thought beforehand.** "Be not anxious beforehand." [Rev. Ver.] (5) *The worker for Christ need never worry concerning his future, for it is in the hands of his Master.* "Mental distraction never inspires moral courage."—*L. Abbott.* **Whatsoever shall be given you.** Though unlearned men, unaccustomed to public speaking, and confronting mighty enemies, they would find no lack of words. See Acts 4. 13; 6. 10. **Not ye....but the Holy Ghost.** As God placed them in the emergency, he would protect them in it, and inspire their utterances. (6) "*There is no warrant here for preaching the truth without previous preparation.*"—*Abbott.*

12, 13. Brother shall betray the brother. The ties of nature are less strong than those of grace, and the Gospel often brings a sword even now into families. **Father the son.** In our times sons and daughters have been cast out of their homes because of their religion, especially in missionary lands. **Hated of all men.** Tacitus, the Roman historian, speaks of the Christians as "a race of men detested for their crimes." **For my name's sake.** Because bearing the name of Christ. **Endure unto the end....saved.** Words of double application; with reference to the destruction of Jerusalem, meaning that no Christian should perish in it, but promising also eternal life to the individual believer who holds fast to Christ. See Rev. 2. 10. (7) *Christ rewards a persevering and an overcoming faith.*

14. The abomination of desolation. The Roman army is here referred to by the name "abomination," which was the customary Jewish term for idols, because of the idolatrous emblems on its standards, which brought **desolation** to Jerusalem and Judea. **Spoken of by Daniel.** See Dan. 9. 27. **Standing where it ought not.** On the hills around Jerusalem, where the ground was regarded holy. **Let them that be in Judea.** This was a warning to the Christian Jews to depart from Jerusalem when they should see the Roman legions surrounding it. **Flee to the mountains.** The highlands of the interior. This warning was heeded, for the Jewish Christians escaped from the city before the siege began, and fled to Pella, a village between Perea and Decapolis, which for fifty years was the seat of the Church of Jerusalem.

15, 16. The house-top. The flat roof of the Oriental house is a favorite resort of its dwellers. **Not go down into.** But descend by the stairs upon the outside. They were not to enter the rooms to secure any of their property, but escape without delay. **Him that is in the field.** At work, and not wearing the outer mantle, for which they were not to wait in their flight.

17, 18. Woe to them....with child. As their condition would make escape more difficult and the danger greater. (8) *The heart of Jesus feels tenderly the afflictions of his people.* **Pray....not in the winter.** With its danger from severe storms and cold. This prayer was answered, for the gathering of the Roman armies took place in the early fall, while the weather was mild.

19. Affliction such as was not. Affliction to the Jews who should remain, not in the same measure to the Christians who should escape. **From the beginning.** This very expression is used by Josephus with reference to the sufferings of his people during and after the siege. Pestilence, famine, and slaughter went hand in hand: half a million people starved to death; a million perished in the siege, and no room was found for the crosses of the crucified afterward.

20. The Lord....shortened those days. By the rapidity of the invasion, and by the infatuation of the besieged. **No flesh.** None of the Jewish race. **For the elect's sake.** Not merely those who believed in Jesus, but the race itself, chosen of God, and destined yet to bear a great part in the world's redemption.

HOME READINGS.

M. Calamities foretold. Mark 13. 1-20.
Tu. Warning of destruction. Deut. 28. 45-53.
W. The day of the Lord. Zech. 14. 1-11.
Th. The abomination of desolation. Dan. 12. 1-13.
F. Disciples persecuted. Matt. 10. 16-31.
S. Benefits of trouble. 2 Cor. 4. 5-18.
S. The believer's safety. Psa. 91. 1-16.

GOLDEN TEXT.

A prudent man foreseeth the evil, and hideth himself. Prov. 22. 3.

LESSON HYMN. C. M.

Hymnal, No. 664.

Courage, my soul! thy bitter cross,
In every trial here,
Shall bear thee to thy heaven above,
But shall not enter there.

The sighing ones, that humbly seek
In sorrowing paths below,
Shall in eternity rejoice,
Where endless comforts flow.

Courage, my soul! on God rely;
Deliverance soon will come;
A thousand ways has Providence
To bring believers home.

TIME.—A. D. 29, on the afternoon of the Tuesday before the crucifixion.

PLACE.—The Mount of Olives, east of Jerusalem.

PARALLEL PASSAGES.—Matt. 24. 1-22; Luke 21. 5-36.

DOCTRINAL SUGGESTION—The afflictions of God's people.

QUESTIONS FOR SENIOR STUDENTS.

1. The Prophecy, v. 1-8.
What led to the prophecy concerning the temple?
What was it, and how was it fulfilled?
What other prediction did Christ make?
To what did these predictions refer?

2. The Promise, v. 9-13.
Against what did Jesus forewarn his disciples?
What duty did he lay upon them?
What promise did he give them?
In what circumstances may we have the same promise fulfilled?

3. The Token, v. 14-16.
What was the token to which Christ referred?
What is said in Dan. 9. 27?
What were Christ's followers to do when they should see this token?
What is related of the Christians when Jerusalem was besieged?

4. The Tribulation, v. 17-20.
What were the characteristics of this tribulation?
For whose sake were those trials to be lessened?
Who are meant by "the elect?"
What are some of the benefits which the wicked receive from the good?
What was the cause of all these sufferings to the Jewish people?

Practical Teachings.

How does this lesson show—
1. The results of rejecting Christ?
2. The rewards of following Christ?
3. The divine foreknowledge of Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Prophecy, v. 1-8.
When was this prophecy given?
What led Christ to make this prophecy?
What did Jesus say about the temple?
Against what did he warn his disciples?
What troubles were to take place?
How were these "the beginnings of sorrows?"

2. The Promise, v. 9-13.
What troubles were the disciples to meet with?
How did they soon after meet with these? Acts 5. 40, 41; 7. 59; 12. 6.
What work with the Gospel was commanded them?
What were they to do when in trial?
What was the promise given in Luke 21. 14, 15?
What was promised to those who should endure?
How is this promise expressed in Rev. 2. 10?

3. The Token, v. 14-16.
What token would show them when to escape?
To what event did this refer?
What were they then to do?
From what were they to escape?
What is said in the GOLDEN TEXT?

4. The Tribulation, v. 17-20.
What did Christ say of the affliction of that time?
For whose sake was it to be shortened?
How may God's people prove a blessing to the world?

Teachings of the Lesson.

Where are we taught in this lesson—1. That God's people may meet with trouble? 2. That God will help his people in trouble? 3. That God will reward his people for all their troubles?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Prophecy, v. 1-8.
What did the disciples point out to Jesus? **The stones and buildings of the temple.**
What did Christ say to them? **That all these stones should be thrown down.**
What did he tell them would happen before that time? **Wars and troubles.**

2. The Promise, v. 9-13.
Of what did Jesus warn the disciples? **That they would meet with troubles in his cause.**
What was to happen to them? **They were to be beaten and put in prison.**
What did he promise them? **That God would stand by them, and help them.**
What did he command them to do? **To preach the Gospel among all nations.**
What promise did he give to those who should endure to the end? **They should be saved.**

3. The Token, v. 14-16.
How would the disciples know when danger was drawing near? **When they saw the enemies around Jerusalem.**
What were they then to do? **To flee to the mountains.**
How were they to go? **At once, and without waiting.**

4. The Tribulation, v. 17-20.
What trouble did Christ foretell? **Such as had never been in the world.**
For whose sake were these troubles to be made less? **For the sake of Christ's followers.**
When were all these things fulfilled? **When the Romans destroyed Jerusalem.**

Words with Little People.

When trouble comes to you—
1. Be sure that you are doing right.
2. Be strong in trusting God.
3. Be faithful in love to Christ.
4. Remember that you are among Christ's chosen ones.

THE LESSON CATECHISM.

[For the entire school.]

1. Of what calamity did Christ forewarn his disciples? **Of the destruction of Jerusalem.**

2. What did he tell them that they must suffer before that event? **Persecutions.**

3. What did he promise to them in their persecutions? **The presence of the Holy Spirit.**

4. What was promised to all who should endure to the end? **They should be saved.**

5. What were the Christians warned to do before the destruction of the city? **They were to escape.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Christian in the World.

I. HIS DANGERS.
1. **Error.** "*Take heed lest....deceive you.*" v. 6.
"Let no man deceive you." Eph. 5. 6.
2. **Trouble.** "*The beginning of sorrows.*" v. 8.
"In the world....have tribulation." John 16. 33.
3. **Persecution.** "*Deliver you up.*" v. 9.
"Suffer as a Christian....not ashamed." 1 Pet. 4. 16.
4. **Enmity.** "*Hated of all men.*" v. 13.
"Blessed....when men shall revile you." Matt. 5. 11.

II. HIS PRIVILEGES.
1. **Testimony.** "*A testimony against them.*" v. 9.
"Ye shall be witnessss unto me." Acts 1. 8.
2. **Power.** "*Not ye....Holy Ghost.*" v. 11.
"Your adversaries....not....able to gainsay." Luke 21. 15.
3. **Protection.** "*Flee to the mountains.*" v. 14.
"His angels....keep thee in all thy ways." Psa. 91. 11.
4. **Salvation.** "*Endureth....shall be saved.*" v. 13.
"Faithful unto death....crown of life." Rev. 2. 10.

ADDITIONAL PRACTICAL LESSONS.

The Believer in Time of Trouble.

1. In trouble the believer needs *wisdom*, that he may not be led astray. v. 5, 6.

2. In trouble the believer needs *faith*, that he may be calm and self-possessed. v. 7.

3. In trouble the believer needs *steadfastness*, that he may not yield to persecuting influences. v. 9.

4. In trouble the believer needs *courage*, that he may bear faithful testimony to his Master. v. 11.

5. In trouble the believer needs *confidence*, that he may follow the dictates of the Holy Ghost. v. 11.

6. In trouble the believer needs *patience*, that he may endure to the end and be saved. v. 13.

7. In trouble the believer needs *prayer*, that he may look to God for relief. v. 18.

English Teacher's Notes.

Sometime ago I heard a young lady sing a song. She was one of those who pronounce their words with such clearness that you know all they are singing about. But as regards that one song the words would better have been hidden up, for they were dismal in the extreme. The subject was the uncertainity of things in this life, and the listeners were reminded that, though light-hearted to-day, to-morrow they might be "filled with woe;" while the question "Who can tell? Who can tell?" was constantly ringing its doleful refrain. A strange thing to sing for pleasure! Yet not an unfaithful description of human life without Christ. For any one who is living without Christ has no security for the future. One day there may be prosperity; the next, adversity; one day pleasure, the next anguish; one day life, the next death.

But with the Christian it is different. There are some things he can look for definitely. The prospect before him is, indeed, partially veiled, but there are breaks here and there through which he can discern a future, checkered, but not treacherous, crossed by many a dark line, but ending at last in stainless light. Our lesson for to-day tells us of the first glimpse the disciples of our Lord got of such a future.

They were sitting—Peter, James, John, and Andrew, the rest having perhaps gone on to Bethany—with their Master on the Mount of Olives, looking over the valley of the Kedron to the height of Moriah, crowned with the splendid temple reared by Herod. Like children gathering confidentially round a father or a mother, to beg for the solution of some mystery that has overshadowed their young hearts, they have drawn near to ask Jesus for light upon the strange, unknown future that is rising up before them. For it is all so different from what they expected. They looked for the speedy victory of their Lord over his enemies, and the establishment of his kingdom in Jerusalem. But it is not to be. That goodly city and its temple were doomed to destruction, and between the actual present in which they moved, and the coming of Christ's kingdom there is an unfilled chasm, a blank period, about which they know nothing. How long is this to last? When is the judgment to fall upon Jerusalem? How shall they know when to expect the kingdom.

How does our Lord reply? He does not answer the question "How long?" That is to remain hidden. But he gives them information concerning the time that must elapse before his second coming. And this in a threefold manner: by prediction, by direction, and by promise.

1. *Prediction.*

There is trouble for the world. Vers. 7, 8. Without Christ the world will never enjoy a "golden age." Education may advance, civilization may advance, art and science may progress, and wealth and luxury may be multiplied. But the world will remain substantially what it is. "The thing that hath been is the thing that shall be." War, strife, earthquake, famine—when has the earth been free from these? And even those who are personally untouched by them shall hear their mournful echoes.

Don't believe those who would maintain that the world is advancing to perfection. The Lord Jesus, the "faithful and true witness," gave a very different testimony. There will never be universal peace till the "Prince of peace" himself comes: oppression and wrong will never cease until he "breaks in pieces the oppressors." Psa. 72. 4. But

There is a message of mercy for the world. Ver. 10. Amidst all the sadness good news shall be going forth, news of pardon, salvation, and eternal life. And all the nations are to hear it. But at the same time

There are troubles for the servants of Christ. Vers. 9, 12, 13. They are not to be "carried to the skies on flowery beds of ease." But their troubles are not like the world's. They are first and chiefly for his name's sake. An honorable distinction! For if wounds gained in the service of one's country be honorable, what must be the "marks of the Lord Jesus!" Yet the suffering is no child's play. They must expect oppression, ver. 9; treachery, ver. 12; hatred, ver. 13. But

There is judgment at last. Ver. 24. The city of Jerusalem, "beautiful for situation, the joy of the whole earth," is to be laid prostrate in the dust. And this is a sign and type of the judgment awaiting the whole world at the coming (ver. 26) of the Son of Man.

A dark future in part! Yet we have seen lines of light crossing it. But here are more. For the servants of Christ there is

2. *Direction.*

They are to (*a*) beware of false pretenders, vers. 5, 6. Many will profess to be what Christ only can be, and to give what Christ alone will give when he returns in glory. Rome professes to be an infallible guide—to be, in fact, Christ on earth. Mormonism professes to give wealth, prosperity, and pleasure. Philosophy (so-called) professes to raise men above the passions and the weaknesses of humanity, and regenerate the race. Beware of these shams. Christ is present on earth now only by his Spirit. His people are "strangers and pilgrims." They are to have their portion when he returns.

Again, they must (*b*) beware both of false security and of despondiug fear, ver. 9. They are to expect trial, but not to court it, and not to be afraid of it. Comp. Matt. 10. 23, 26, etc.

And when the coming judgment is at hand they are to (*c*) observe the given sign, and escape, vers. 14–16. This refers, of course, to the destruction of Jerusalem. The Roman standard on the heights commanding the city was the signal for the flight of the Christians to a place of safety.

And lastly there is

3. *Promise.*

God is mindful of his people, (*a*) in the midst of his judgments on the world, ver. 20. There is to

be a shortening of the trouble, "for the elect's sake," that is to say, (as Lange puts it,) judgment is abated, or, so to speak, interrupted. He is mindful of them (*b*) in their special hour of trial, ver. 11. They are not to plan their answer to their enemies beforehand—they are to have no anxiety about what they shall say. For that the Lord will provide, taking their cause on himself, as they have taken his. And he is mindful of them at the end, ver. 13. They may long have to endure, but the end shall be triumph, every trial over, every peril past. The many bright lines crossing the dark future meet in one perfect blaze of light at last. (But more of this in the next passage.)

So that the Christian to whom the question is put concerning the future, "Who can tell?" may answer: "I can tell, for Christ has told it. The world will be full of trouble. Yet all shall hear the good news, and know to escape the coming judgment. I must have trouble: I may have persecution, but God is mindful of me, Christ is with me, and there is joy at the end."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Jerusalem and its environs, showing the temple, the valley, Mount of Olives, etc.... The place, time, and circumstances of the lesson.... Predictions of Christ concerning: 1.) Dangers of error, v. 5; 2.) War and strife, v. 7; 3.) Earthquake, v. 8; 4.) Famine, v. 8; 5.) Persecution, v. 9–13; 6.) Danger and trouble, v. 14–20.... Show how precisely and how fully these predictions were fulfilled.... What similar trials may God's people meet at the present time?.... What disciples need in these troubles. (See Additional Practical Lessons.).... What privileges disciples may possess in trouble: 1.) Foreknowledge of its coming; 2.) Testimony for Christ, v. 9–11; 3.) Presence of the Holy Spirit, v. 11; 4.) Salvation from trouble, v. 13; 5.) Escape from some trouble, v. 14–18; 6.) A blessing to others (v. 20) "for the elect's sake."....ILLUSTRATIONS. See the Notes (Explanatory and Practical) for illustrations of the fulfillment of these predictions.... Ver. 9. Peter before the council, Paul before Felix, Agrippa, etc.... Ver. 12. A Hindu who became a Christian was forsaken by his wife, who said in the court, when he claimed her, "I have no husband since he left his gods." ....A Jew who became a Christian saw years after, in the cemetery of his town, a monument to his memory, erected by his own father, and giving the day of his baptism as that of his death.... Ver. 14. The escape of the Christians in Jerusalem, before the siege, to Pella, etc.

References. FOSTER'S ILLUSTRATIONS. Ver. 4, Prose, 6147. Ver. 9, Prose, 4397, 2631. Ver. 11, Prose, 11129. Ver. 12, 13, Prose, 10962, 11851, 1879. Ver. 19, Poetical, 1075.... FREEMAN: The Temple of Herod, 704; Councils, 656; Discipline of the synagogue, 656; Getting down from the house-top, 705.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The One Safe Place.*

A PROMISE OF TROUBLE.

What is trouble? Speak of things that trouble a child, letting children tell some of their little grievances. Christ loved his disciples, but promised them trouble. Do good parents always make good times for their children? Teach that trouble is a bitter medicine; it is not pleasant to take, but, if taken, it does good. Tell under what circumstances Jesus made this promise to his disciples. Talk about the glory of the temple. Ask if children have seen pure white marble, and tell them that a historian who lived in those days says that some of the stones of which the temple was built were fifty feet long, twenty-four feet wide, and sixteen feet thick. Show a picture of this great building. No wonder the disciples were surprised to hear Jesus say that it should be thrown down! Speak of other terrible things which Jesus said should happen, and teach that God sent all these woes because the people would not believe in him, and that he sent them because he loved his people too much to let them go on in sin and unbelief without trying to stop them. Good parents punish their children, if they will not do right without punishment, because they love them.

A PROMISE OF SAFETY.

Jesus could see the trouble coming, because he could see all things. He knew that there was only one place of real safety, and he wanted his disciples to find that place. Recall the story of the flood. What was the safe place then? Now, there was to be a flood of sin and trouble, but there was a safe place, an ark in which to hide, a tower upon which to mount. Read verse 18, and tell that Jesus did not say that his disciples should not suffer, but that they should be saved if they would endure. Illustrate by story of a boy out on the water A storm comes up and the boat is capsized. The boy clings to the boat, and friends who see him call to him to hold on until they reach him. If he endures to the end he will be saved. So Jesus promises safety to all who endure, or hold on. Teach that trouble is sure to come to those who reject Christ, as destruction came to Jerusalem for the sin of turning away from the Lord.

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS. Draw the bridge with white crayon. Make the lines strong. It makes no difference if you do not get it exactly like the diagram. The teaching thought is plain, and any thing that represents a bridge will do. Red letters shaded with yellow are prominent.

A. D. 29.] LESSON XII. WATCHFULNESS ENJOINED. [Sept. 17.

Mark 13. 21-37. [*Commit to memory verses* 33–37.]

21 And then, if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away; but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest, coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, Watch.

General Statement.

The Saviour still sits upon the Mount of Olives, with the faithful twelve around him, while twilight is falling upon the city at their feet. It is the characteristic of prophecy to bring together events of the future which, though near in the eyes of Him to whom "a thousand years are as one day," are yet far remote in our human vision. So the Saviour's utterances overleap the unknown centuries between his coming in the destruction of the Jewish State, and his final advent to judge the world. He bids his disciples be ready at any day and hour for the sounding of the trumpet and the summons to the elect, but declares that of that day neither man nor angel, nor even himself, the Son, knows the time, which the Father hath reserved locked up within his own will. He tells them that his kingdom is like a household whose Master is absent in a distant land, having intrusted to each servant his own charge, and commissioned the porter to watch for his return which will be sudden and unexpected. So should the Church stand in expectant attitude, with face uplifted toward the heavens, saying, "Even so; come Lord Jesus!"

Explanatory and Practical Notes.

Verse 21. And then. During the calamities of the fall of Jerusalem, as predicted in the last lesson. **Here is Christ.** Jesus warned his disciples that, not only before the siege of Jerusalem, but at the very hour of its fall, impostors pretending to be the Messiah or Christ, would arise. Josephus relates that even when the temple was in flames men were setting up the claim of Messiahship, and followed by thousands, all of whom perished. **Believe him not.** For the kingdom of God is not of the outward and visible form which they would establish.

22, 23. Shall show signs and wonders. Not true miracles, wrought by divine power, to authenticate God's messengers, but seeming ones, wrought by fraud, and perhaps assisted by the "father of lies." To this class belong the "lying wonders" of spiritualism at the present time. **To seduce.** Lead astray from the truth. (1) *Satan's aim is ever to lead men astray to their own ruin.* **If it were possible.** As it will not be, since God is mightier than Satan. **The very elect.** Those who believe in Christ, and are therefore God's chosen ones, saved out of the world. **Take ye heed.** The word *ye* is emphatic. "*Ye* who have been warned, see that ye take heed."

24, 25. In those days. Not merely the days of Jerusalem's destruction, but the entire period of the Church's worldly history, from the departure of Christ to his return at the judgment. **After that tribulation.** The destruction of the Jewish state, already referred to. **The sun shall be darkened.** The Saviour now appears to be describing the events which are to foretoken his final coming. These statements concerning the **sun** and **moon** and **stars** may be literally interpreted, or they may refer to troubles and dangers in the world; wars and political commotions, as in Isa. 5. 30; 13. 10; 34. 4, and other prophecies. **Powers....shall be shaken.** "Typically, the influences which rule human society, which make the political weather fair or foul."—*Alford.* These verses point to great commotions and unusual events, but whether in the material, political, or spiritual world, no man can safely assert before their occurrence.

26. The Son of man. A name which Christ used only with reference to himself. (2) *Even in the heavens he is the Son of man, our glorified brother.* **Coming in the clouds.** Thus again foretold at the ascension. Acts 1. 9–11. There seems no other view except the literal one to take of this and kindred passages. (3) *He who once walked the earth in person will come again to it.* **Power and glory.** Power over all things, and glory in appearance, as on the mount of transfiguration.

27. Send his angels. All the Scripture references mention the part which the angels of God shall bear in the scenes of the resurrection and judgment. Matt. 24. 31; 13. 41. **Gather together his elect.** The living from their homes, and the dead from their graves. 1 Thess. 4. 15–17. Some understand this as referring to the preachers of the Gospel, who as messengers of Christ, gather **the elect,** or those who believe, into the Church on earth. **From the four winds.** From all the quarters of the earth; or, as some understand, from the different Church organizations of the world. **Uttermost part of earth....heaven.** An expression currently used, referring to the whole world. (4) *Christ sees and knows his saints wherever they may dwell.*

28, 29. A parable of the fig-tree. "From the fig-tree learn her parable." [Revised Version,] "Let the fig-tree with its leaves giving promise of fruit, teach you a lesson." Jesus was sitting on the Mount of Olives, where fig-trees were abundant. Bethphage, or as we would say, "Fig-town," was near at hand. **When her branch is yet tender.** When the new shoots are beginning to grow. **Summer is nigh.** "The sprouting leaf is a sign of coming summer." **These things come to pass.** "Coming to pass." [Rev. Ver.] **Know that it is nigh.** The freedom of the Gospel from Jewish shackles, in the destruction of Jerusalem; and the coming of Christ by the signs named above.

30. This generation shall not pass, etc. This difficult sentence has been variously interpreted. 1. Some regard all the discourse up to this point as referring to the destruction of Jerusalem and its accompanying events, which seems to be spoken of more than once as a coming of Christ in his kingdom. 2. Some regard the word "generation" as meaning the Jewish people, who are to remain as a distinct race with all their characteristics until Christ's final coming. 3. The word "done" has been thought to mean, not "accomplished," or "finished," but *begun to be accomplished;* in other words, that the generation then living would witness the first stages of these events, which were to go on thenceforward to their completion.

31. My words shall not pass away. He who spoke this was a young man, within three days to die by a dishonorable death. Yet he spoke calmly and confidently of future events, with an authority which not even a prophet ever dared to assume. And his words stand as forcible and as mighty now as when they were spoken.

32. That day and that hour. The time of the Saviour's final coming, and the end of the world. **Knoweth no man.** Nor shall any one know until it comes. (5) *Our business is not to find out when Christ comes, but to believe that he will come, and to be ready for his coming.* **Neither the Son, but the Father.** Christ in the days of his incarnation knew that he would come again to earth, but did not know the time of his coming. (6) *We see how the Son of God humbled himself for our sake.* Doubtless now, seated on the throne, he knows the day and hour when he will return.

33. Watch. To be ready for the coming of Christ at all times. **Pray.** Keeping in communion with the source of power, in order to be prepared for every need. (7) *While our king waits in heaven, we on the earth are to pray for his return.* The attitude of the Church should be that of ardent desire for the Lord's coming.

34. For the Son of man is. These words are not in the original. The Revised Version has, "*It is* as *when* a man," etc. The relation of the Church on earth to Christ in heaven is here the subject of the parable. **Taking a far journey.** "Sojourning in another country." [Rev. Ver.] Jesus Christ, the head of his Church, in the heavens, is here referred to. **Gave authority to his servants.** "Delegated power to manage his affairs." **To every man his work.** (8) *Disciples are not left to rest and idle, but to work.* **The porter to watch.** The porter, or doorkeeper, refers to those who have charge of the interests of the Church in any capacity, especially ministers. Ezek. 33.

35, 36, 37. Watch ye. Be vigilant; be sleepless; be ready; be expectant; be desirous of the Master's coming. **At even,** etc. The four watches into which the Romans, and the Jews after their supremacy, divided the night, lasting respectively until 9, 12, 3, and 6 o'clock. **Unto all.** Christ further impressed these lessons by the parables of the virgins, and the talents, and the closing picture of the judgment, as given in Matt. 25.

HOME READINGS.

M. Watchfulness enjoined. Mark 13. 21–37.
Tu. The parable of the virgins. Matt. 25. 1–13.
W. The parable of the talents. Matt. 25. 14–30.
Th. The coming of the Son. Matt. 25. 31–46.
F. A lesson of warning. 1 Kings 20. 28–43.
S. The watchman's warning. Ezek. 33. 1–11.
S. The reward of waiting. Psa. 126. 1–6.

GOLDEN TEXT.

Therefore let us not sleep, as do others; but let us watch and be sober. 1 Thess. 5. 6.

LESSON HYMN. S. M.

Hymnal, No. 581.

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done,
Till thou obtain the crown.

TIME.—A. D. 29, Tuesday afternoon before the crucifixion.

PLACE.—The mount of Olives.

PARALLEL PASSAGES.—Matt. 24. 23–51; Luke 17. 22–37.

DOCTRINAL SUGGESTION—The second coming of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. Watchfulness Enjoined—Against Deception, v. 21–23.
What was the danger of deception to the disciples?
How were they to avoid being led astray?
What test is given in 1 John 4. 1–3?
What is said in 2 John 7?
By what similar heresies are we in danger of being led astray?

2. Watchfulness Enjoined—Against Doubt, ver. 24–31.
What events were to take place after that "tribulation?"
To what are these words supposed to refer?
What lesson may be learned from the fig-tree?
What is meant by the words "this generation?"
How much of this has been already fulfilled?
How much yet remains to be fulfilled?

3. Watchfulness Enjoined—Against Surprise, v. 32–37.
Of what "day" was Christ speaking?
How could the time be unknown to Christ?
How should we regard that day?
What is our present duty?
How is this stated in 1 Pet. 4. 7?
What is required in the GOLDEN TEXT?

Practical Teachings.

1. Against what does this lesson warn us?
2. What privileges does it hold out to us?
3. What duties does it set before us?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Watchfulness Enjoined—Against Deception, v. 21–23.
Against what did Christ tell the disciples to watch?
Who did he say would arise?
Who are meant by "false Christs?"
What proofs would these show?
What is said of such in 2 Thess. 2. 9, 10?

2. Watchfulness Enjoined — Against Doubt, v. 24–31.
What did Christ say would take place after the tribulation?
What six events are here named as about to occur?
Who could be seen coming in glory?
What is commanded for that time in Luke 21. 28?
From what are the disciples bidden to learn a lesson?
How was the fig-tree to teach them?
When did Christ say that these things should be fulfilled?

3. Watchfulness Enjoined—Against Surprise, v. 32–37.
What did Christ say about the knowledge of "that day?"
What day is here referred to?
Who alone knows the time of that day?
How are we to be ready for that day?
To what does Christ compare himself?
What duty is given to us all?
What is it to watch for the Lord's coming?
What is said on this subject in the GOLDEN TEXT?

Teachings of the Lesson.

Where are we here commanded—1. To watch against error? 2. To watch against danger? 3. To watch for Christ's coming?

QUESTIONS FOR YOUNGER SCHOLARS.

1. Watchfulness Enjoined—Against Deception, v. 21–23.
Against whom did Jesus tell his disciples to watch? **Against false Christs.**
Who are they? **People pretending to be Christ.**
How would these false Christs try to deceive? **By showing signs and wonders.**
How may we be on our guard against these? **By watching and prayer.**

2. Watchfulness Enjoined—Against Doubt, v. 24–31.
What did Jesus say would take place after these troubles? **The sun and moon should become dark.**
Who will then appear? **The Son of Man.**
Who is the Son of Man? **Jesus Christ.**
What is he then to do? **To bring together his people.**

3. Watchfulness Enjoined—Against Surprise, v. 32–37.
What did Jesus say of the time when he will come? **"Of that day knoweth no man."**
What did he tell us all to do? **To watch and pray.**
Why should we watch and pray? **To be ready when Christ comes.**
What did the apostle say in the GOLDEN TEXT? [Repeat GOLDEN TEXT.]

Words with Little People.

1. Watch over your own heart.
2. Watch over your words.
3. Watch for chances to do good.
4. Watch for your Saviour's coming.

THE LESSON CATECHISM.

[For the entire school.]

1. Against whom did Christ warn his disciples? **Against false Christs and false prophets.**

2. What great event did he predict? **The coming of the Lord.**

3. What did he tell his disciples as to the time of his second coming? **"Of that day knoweth no man."**

4. What command did he give to his followers concerning it? **To watch and pray.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of a Christian.

I. The Watchful Spirit.
Take ye heed, behold, I have foreto'd. v. 23.
"Let us watch and be sober." 1 Thess. 5. 6.

II. The Courageous Spirit.
Powers....in heaven shall be shaken. v. 25.
"Fear not, little flock." Luke 12. 32.

III. The Trustful Spirit.
Shall gather together his elect. v. 27.
"Make your calling and election sure." 1 Pet. 1. 10.

IV. The Believing Spirit.
My words shall not pass away. v. 31.
"Word of our God shall stand forever." Isa. 40. 8.

V. The Waiting Spirit.
Of that day....knoweth no man. v. 32.
"Not for you to know the times." Acts 1. 7.

VI. The Praying Spirit.
Take ye heed, watch and pray. v. 33.
"Pray always....be accounted worthy." Luke 21. 36.

VII. The Working Spirit.
To every man his work. v. 34.
"Stewards of the....grace of God. 1 Pet. 4. 10.

ADDITIONAL PRACTICAL LESSONS.

The Coming of the Lord.

1. It is a *certain* coming, for the Lord has promised it. v. 26, 31.

2. It will be a *visible* coming, seen by men. v. 26.

3. It will be a *glorious* coming, in the clouds and with majesty. v. 26.

4. It will be a *joyous* coming to those who are the true followers of Christ. v. 27.

5. It will be an *unknown* coming, with regard to its time. v. 32, 33.

6. It will be an *unexpected* coming to the Church and to the world. v. 35.

7. It will be a coming to *judgment*, for all to whom the Lord has given trusts to execute and work to do. v. 35, 36.

8. It is a coming for which God's people should be *prepared*, by fidelity and watchfulness. v. 35–37.

English Teacher's Notes.

We all naturally like to know the end of a thing. In turning over the leaves of some interesting story, how often is the reader tempted to look on to the close of the volume, to see what is the conclusion, and whether it is a happy one—that is to say, such a *denouement* as promises fair to the hero or heroine of the story for the future beyond that. Now we all have a life-story, which must end some day; and the world itself, that is to say, the present dispensation of things, has a life-story, which is day by day advancing to a conclusion, a conclusion which is but the beginning of another future. What the end shall be deeply concerns even the youngest among us.

The little party gathered around our Lord on Olivet had asked him about the "end of the world." He first told them about the age which must run its course first. The predictions, directions and promises relating to this we considered in the last lesson. The portion of our Lord's discourse appointed for to-day treats of the end itself. Three of the evangelists have recorded it. And while Matthew and Luke relate that part which refers chiefly to the ungodly, Mark has specially recorded the part which bears upon the hope, the attitude, and the life of the people of God.

The end to which we are to look forward, and which is to close this present dispensation, is the coming of the Son of man. And about this coming the Lord tells us three things.

1. *How he will come.*

If the father of a family, before leaving them for a while, promises one day to return, what will they expect? That they shall actually see his face again, actually hear his voice, and stand in his presence. They are pleased when they get news of him; but that is not his coming. They are pleased to receive a message in his own handwriting; but that is not his coming. They are glad, as they grow older, to understand his ways better, and enter into his mind; but that is not his coming. They are glad to receive his gifts of love from afar, to find that he is always mindful of them, whatever the distance; they think of him, and talk of him, and are proud of him. But all these are not his coming. They expect him actually in person, according to his promise.

And this is how we are to expect the "Son of man." The "same Jesus" who ascended up from earth to heaven, is coming back "in like manner," in his personal presence. The advance of thought, the progress of the Gospel, the increasing light thrown upon his word, are none of them his coming. Nor are strange pretenders, or systems that may spring up, to be mistaken for that coming. It will be manifested to all. For he shall come "in the clouds, with great power and glory." It will be a real, personal, glorious, and unmistakable coming. His people will not be left in wonder and perplexity about it. They shall be gathered together "from the uttermost part of heaven." Every obscure, feeble servant of Christ on earth; every soul that has gone on before to wait in rest and gladness for his appearing, shall be brought out with joy to meet him; not one left in doubt, not one forgotten. The first object of his coming is to fetch them. John 14. 3; 1 Thess. 4. 16, 17.

2. *When he will come.*

The exact moment of time, though fixed in the everlasting counsels of God, remains hidden from all others on earth or in heaven, ver. 32. But there are given

(*a*) *Signs of its approach.*

These occur in the passage for last week's lesson, but they bear equally upon the present subject. First, the progress of events in the world brings it day by day nearer. This may seem a truism, but it is one the world needs reminding of. Look at the question of the scoffers. 2 Pet. 3. 4. They think that because things have been going on so long, therefore the end will not come. Yet this is exactly why it will come. Every revolution of the wheel of nature brings it nearer. And when we see "iniquity abounding," the growth of knowledge actually ministering to the increase of wickedness, (as in the case of what are called "infernal machines," etc.,) war becoming with every fresh outbreak more fierce and destructive, we ought to conclude that the coming of the Lord draweth nigh. Secondly, the spread of the Gospel brings it nearer. The North American continent has been traversed. China is open, Japan is open. And the long unknown regions of Central Africa are being assailed on every side by missionary expeditions. These signs may be seen by all who will look.

(*b*) *Signs of its being close upon us*, vers. 24, 25. To these something is added in Luke's account. Chap. 21. 25, 26. Whatever these may mean, they will certainly be understood when they appear. And the coming will follow immediately. When the leaves of the fig-tree appear, it is too late to prepare for summer. When the knock has sounded at the door it is too late to prepare for the guest who is about to enter. Those who would be ready then must prepare now, ver. 33.

3. *How his servants are to spend the interval which elapses before his coming.*

The interval is not to be passed in sleep, and ease, and forgetfulness. Look at the three things Christ has left to his servants, ver. 34.

1. *Authority.* Something depends on the man to whom it is given. Authority is, more or less, representation. The embassador represents his sovereign, the soldier his country, and both must be careful to maintain the honor of that which they represent. What need, then, to be alive and awake! But most of all authority presupposes the next thing.

2. *Work.* The authority is given for the sake of this. The servant of Christ has no authority to bind, or oppress, or to judge others. But he has authority to work, to do the particular work the Lord intrusts to him, whether with the head, the lips, the hands, or the feet. The youngest servant has a right to give the Master's message, "Come," and to tell the story of the Master, to work with the hand, and run with the feet, for the Master. But he must remember, "to every man his work," not the work of another man. And for all work there is but "a little while."

3. *The post of watcher.* It is the loving child who looks out for the father's return, the faithful servant who watches for the master. Are we ready for Jesus? If so, it will be for us "all joy,"

"All glory, grand, eternal,
When Jesus comes!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the *place* and *circumstances* of the lesson.... Its subject—the coming of the Lord....1. The events to precede his coming, (vers. 21–25.) 1.) Deceptions; 2.) Troubles; 3.) Changes....2. The manner of his coming, (ver. 27.) 1.) Visible; 2.) Glorious; 3.) Human. "Son of man"....3. The results of his coming, (vers. 28–31.) 1.) His elect gathered; 2.) Sinners destroyed. See Matt. 25.. .4. The time of his coming, (ver. 32,) unknown, even to angels....5. The preparation for his coming, (vers. 33–37.) 1.) Watchfulness; 2.) Prayer; 3.) Fidelity; 4.) Expectation....The spirit of a Christian as here described. (See Analytical and Biblical Outline.)....The duty of watchfulness: 1.) Against danger of deception, vers. 21–23; 2.) To be prepared for trouble, vers. 24, 25; 3.) For the tokens of the Lord's coming, vers. 26, 27; 4.) With faith in Christ's word, vers, 28, 29, 31; 5.) In the spirit of readiness, vers. 32–37; 6.) In the spirit of fidelity, vers. 34, 35.... ILLUSTRATIONS. A story by Jean Ingelow, "The Brother's Trust." Two brothers in Venice; one arrested and thrown into prison; the other sought him in vain, but one day received a message: "Go in a gondola to the canal B——, at the corner D——; count nine windows; place a dark lantern, shining inward on the ninth window, at midnight; wait one hour between twelve and one, and some night I will meet thee." The brother went, waited—but in vain. Another night, and for weeks and months, each night at the same hour. Just as he was giving up in despair a stone was pushed out of the wall and his brother crept forth. That one hour was the only time when he was not guarded; the lantern shining in his window enabled him to work at the wall; he had dug his way out. The brother's *faith, obedience*, and *perseverance* had saved him. So we are to wait and watch for our Brother's coming.

References. FOSTER'S ILLUSTRATIONS. Ver. 33, Poetical, 1077. Ver. 35, Poetical, 2392, 2951. Ver. 37, Poetical, 2968; Prose, 12165....FREEMAN: Night-watches, 743.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord's Coming.*

TO BE TAUGHT. That God's word shall never pass away. That Christ is coming to take his children. That he wants us to watch for his coming.

1. Talk about the earth, mountains, seas, etc. Speak of the sky with all its wonderful worlds. It seems as if these things must last forever, but Jesus says these shall pass away, but *his words* shall not pass away. Print on the board, "Christ is coming," and tell that this is one of his words which must come to pass. Tell how the troubles of which Jesus told the disciples in the last lesson came to pass just as he had said. A false prophet appeared who claimed to be Christ; there were wars, and famines, and earthquakes, and finally Jerusalem was besieged by an army and destroyed. The disciples knew that the words of Jesus were true, and we know it, too. So we must watch for his words and believe them.

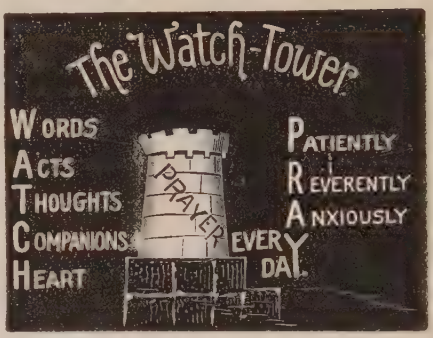
2. Ask if any child ever had a dear friend go away.

How he watched for that friend's return, especially if he was to come back and take the child with him to a beautiful place. Jesus was going away, and he was to leave many behind who loved him and who would be lonely without him. Jesus did not tell *when* he was coming. That makes no difference to us, but it does make a difference whether we do what he tells us to do while he is gone. Tell story of a child left at home, who has been told just what to do, but who has not obeyed. Will that child be glad to see the parents return? So we shall not be glad to see Jesus come unless we have been obeying him.

3. One little word tells what he wants to find us doing. Print "Watch" on the board; talk about different ways of watching. If the parent who goes away tells the child to keep the house tidy for his coming, will it be right to spend all the time looking out at the window watching? Show that the true watching is obedience, watching to keep all the words of the absent one. Make a list of sins to watch against, but teach that, above all, we must watch for Jesus to come and live in the heart, and that he will conquer sin if he lives there, as he wants to do. Teach that we need not be troubled about the end of the world, or about dying, if only we are obeying the words of Jesus.

Blackboard.

BY J. E. PHIPPS, ESQ.



DIRECTIONS. The watch-tower represents prayer. Tell the school about ancient watch-towers. Write WATCH down the side. *What shall I watch?* [Write the answers.] I must do something else besides watch, what is it? [Write PRAY.] How shall I pray and watch? [Write answers as placed in the diagram.] Draw the tower in yellow or brown; the words WATCH and PRAY in red; and the rest in white.

1882.] THIRD QUARTERLY REVIEW. [Sept. 24.

HOME READINGS.

M. Lessons I, II. Mark 10. 1-31.
Tu. Lessons III, IV. Mark 10. 32-52.
W. Lessons V, VI. Mark 11. 1-23.
Th. Lessons VII, VIII. Mark 11. 24-33; 12. 1-12.
F. Lessons IX, X. Mark 12. 13-44.
S. Lesson XI. Mark 13. 1-20.
S. Lesson XII. Mark 13. 21-37.

REVIEW SCHEME FOR SENIOR STUDENTS.

I. Repeat the TITLES and GOLDEN TEXTS for the third quarter.

II. State the DOCTRINAL SUGGESTIONS, and show their relation to each lesson.

III. Show how the lessons illustrate the following teachings concerning CHRIST:

Lesson 1. **Christ's love for the young.**
Lesson 2. **His knowledge of human character.**
Lesson 3. **His willingness to suffer and to serve.**
Lesson 4. **His power.**
Lesson 5. **His royalty.**
Lesson 6. **His authority.**
Lesson 7. **His wisdom.**
Lesson 8. **His divine sonship.**
Lesson 9. **His knowledge of heavenly things.**
Lesson 10. **His standard of character.**
Lesson 11. **His foreknowledge.**
Lesson 12. **His second coming.**

IV. Show how the lessons present the following PRACTICAL DUTIES:

Lesson 1. **Family unity.**
Lesson 2. **Entire consecration.**
Lesson 3. **Humble service.**
Lesson 4. **Earnestness in seeking Christ.**
Lesson 5. **Honoring Christ.**
Lesson 6. **Faith in God.**
Lesson 7. **Forgiving spirit.**
Lesson 8. **Reverence for Christ.**
Lesson 9. **Subjection to authority.**
Lesson 10. **Love to God and man.**
Lesson 11. **Fidelity to Christ.**
Lesson 12. **Watchfulness.**

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

I. Repeat the TITLES and GOLDEN TEXTS for the quarter.

II. Answer the questions in the LESSON CATECHISM.

III. After reading each lesson carefully, see how much you can tell about each of the following

LESSON PICTURES.

Lesson I.—Little children in Jesus' arms.—Who brought them? Who tried to send them away? What did Jesus say? "Suffer," etc. What did he do to them? How can we go to Jesus?

TEACHING—We should see the blessing of Christ.

Lesson II.—The young man whom Jesus loved. What did he ask Jesus? How did Jesus answer him? How did the young man say he had lived? What did Christ say that he lacked? What did Christ tell him to do? How did he feel?

TEACHING—We should give up all to follow Christ.

Lesson III.—The selfish request.—Who of the disciples made it? What did they ask? What did Jesus say to them? How did the other disciples feel toward them? For what did Jesus say he came?

TEACHING—We should try to help others in serving Christ.

Lesson IV.—The blind man at Jericho.—What was his name? What was he doing? What did he cry out? What did they tell him to do? What word did Christ send him? What did Christ do to him?

TEACHING—We should seek Christ's help when he is near.

Lesson V.—A triumphal procession.—Into what city? In whose honor? Upon what did Christ ride? What did the people do? What did they say?

TEACHING—We should be glad at Christ's coming.

Lesson VI.—The fruitless tree.—Where was it? Who saw it? What did Jesus say to it? What happened with the tree? What did Jesus do in the temple?

TEACHING—We should bear the fruit of true character.

Lesson VII.—Praying and forgiving.—What did Christ say about believing when we pray? Whom should we forgive? What is promised to those who forgive others?

TEACHING—We should forgive those who have wronged us.

Lesson VIII.—The vineyard and the husbandmen.—Who planted the vineyard? To whom did he leave it? Where did he go? Whom did he send? How were the messengers treated? What did the lord of the vineyard do?

TEACHING—We should honor those who speak Christ's words.

Lesson IX.—The penny and the tribute.—What question was asked Jesus about paying tribute? What did Jesus ask them to show him? Whose image was on the penny? What did Jesus then say?

TEACHING—We should give to God the love and service that belongs to him.

Lesson X.—The greatest commandment.—Who asked Jesus which it was? What did Jesus give as the first commandment? What as the second? What did he say to the scribe who talked with him?

TEACHING—We should love God with all our hearts.

Lesson XI.—The coming dangers.—What dangers to the city did Jesus foretell? Of what troubles did he forewarn his disciples? What did he tell them to do when persecuted?

TEACHING—We should bear trials in Christ's cause cheerfully.

Lesson XII.—The great day to come.—Of what great day did Christ speak? Did he tell when it would come? Who alone knows when it will be? What did he give as our present duty?

TEACHING—We should watch for the coming of the Lord.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

I. Learn and repeat the GOLDEN TEXTS for the third quarter.

1. I will—	**7. Forgive—**
2. One thing—	**8. The stone—**
3. The Son—	**9. Godliness—**
4. The eyes—	**10. Thou shalt—**
5. Rejoice—	**11. A prudent—**
6. Herein—	**12. Therefore—**

II. Learn the answers to the REVIEW QUESTIONS.

LESSON I.—Whom did Jesus invite to come to him? **Little children.** What did he say of such? **"Of such is the kingdom of God."**

LESSON II.—What did Jesus tell a young man was the way to have eternal life? **By keeping God's commandments.** What did Jesus tell him to do besides this? **To give up all, and be his disciple.**

LESSON III.—What did two disciples ask of Jesus? **To be next to him in his kingdom.** What did Jesus tell them was true greatness? **To do good to others.**

LESSON IV.—What did a blind man cry when Jesus was passing? **"Thou Son of David, have mercy on me!"** What did Jesus say as he healed him? **"Thy faith hath made thee whole."**

LESSON V.—Where did Jesus enter riding upon a young colt? **Into Jerusalem.** What did the people who were with Jesus say as he came? **"Blessed is he that cometh in the name of the Lord."**

LESSON VI.—What did Jesus say to a fig-tree on which he found nothing but leaves? **"No man eat fruit of thee forever."** What did Jesus say when he drove the buyers and sellers out of the temple? **"My house shall be called a house of prayer."**

LESSON VII.—How did Christ tell us to pray? **Believing that we have what we ask.** How should we feel toward others when we pray? **The loving and forgiving spirit.**

LESSON VIII.—What did Jesus show in the parable of the wicked husbandmen? **How the Jews would reject and kill him.** What did he say of himself as the stone which the builders rejected? **"It is become the head of the corner."**

LESSON IX.—What did Jesus tell the Jews to give to Cæsar? **"The things that are Cæsar's."** What else did he say to render? **"To God the things that are God's."**

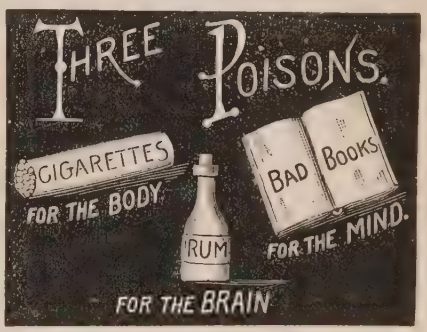
LESSON X.—What did Jesus say is the first great commandment? **"Thou shalt love the Lord thy God with all thy heart."** What did he give as the second commandment? **"Thou shalt love thy neighbor as thyself."**

LESSON XI.—Against what did Jesus warn his disciples? **Against troubles to come in serving him.** What did he promise them in trouble? **That God would be with them.**

LESSON XII.—What did Jesus tell his disciples about his coming again? **That he will come in his own time.** What does he command us to do until he comes? **To watch and pray.**

Temperance Blackboard Lesson.

BY J. B. PHIPPS, ESQ.



This temperance lesson may be used either to-day, or at some other suitable occasion. It is intended to teach that we must be temperate in all things. The boys of to-day poison their body with cigarettes. Rum destroys the brain as well as body. Bad books poison the mind and the heart. In giving a temperance lesson preparation is always needed, that you may present it in an earnest, forcible manner.

LESSONS FOR OCTOBER, 1882.

OCT. 1.	The Anointing at Bethany.	Mark 14. 1–11.
OCT. 8.	The Passover.	Mark 14. 12–21.
OCT. 15.	The Lord's Supper.	Mark 14. 22–31.
OCT. 22.	The Agony in the Garden.	Mark 14. 32–42.
OCT. 29.	Jesus Betrayed and Taken.	Mark 14. 43–54.

Little and Early.

BY REV. C. P. HARD, A.M.

WOOD, we are told, may be colored by feeding the roots of a tree with some coloring matter. Thus one can make pine or maple look like mahogany or rosewood.

A twig which is cut from a branch in the orchard and grafted into a different kind of apple-tree will produce such fruit as the tree from which it was taken.

The tender flower which is exposed to the cold air of a night in early spring will be pinched to death, but if surely protected in its growth it will become hardened to meet severe weather.

If the weeds are allowed to have their own way in a garden for a month they will shade the tender stalks of the vegetables so that when the former are pulled up the latter will droop and fall and fail.

The little bird that leaps from its mother's nest too soon, will tumble to the ground and die unnoticed in the tall grass.

The block in whose rising wall the mason puts a brick a little farther out than he should, and builds up at that mistaken angle, will topple and come to the ground when a vast sum has been expended on it.

The coat that is a little torn will become more badly ripped with each bale of goods that the cartman lifts.

The first view that a boy has had of a grand painting has decided the life of many a distinguished artist.

A single speech has stirred the heart of a lad to be an orator, and has resulted in his fame and usefulness.

A bitter taunt has put some hearts on the track of a bite-ing life.

A smile has made many a fortune.

A first prayer has brought many to glory.

One thought cherished has been the parent of many other thoughts which decided time and eternity for a soul. "Keep thy heart with all diligence, for out of it are the issues of life."

Root Thoughts.

Even the name of Jesus cannot carry every thing before it, for men are free and can resist its charms; men are prejudiced and may refuse its claim; men are base and may detest its purity.

It is a mighty name. Creeds may be sapped by it; ordinances annulled by it; institutions destroyed by it; and they who see its relations, truth, ministry, and aim, will sacrifice all for it; but, alas! men may be blinded and bound and benumbed by bigotry.

With such men antipathy expresses itself in bitter antagonism. They will ignore the evidence, however strong, and when the people are moved and the leaders must do something, if they cannot kill the worker, they will stop the work.

There is scarcely any end to the devices of Satan's intellect when Satan's hate is enkindled. Like their master are his emissaries.

The Jews seek to terrify the leaders of this new divine movement; put them where they cannot reach the people; place the leaders in antagonism with established institutions—Sanhedrin and council—and thus seek to bring them into contempt with the people; try to confuse them, and threaten them, but all this is of no avail.

The name of Jesus goes on its conquering way. Satan and his hosts cannot imprison words and spirit and memory and purpose. The light of the sun is too much for their chains and cells. In prison or out, Peter and John and all the apostles preach the same name.

Men without grammar or logic or learning, with simple facts and keen conviction, unflinching boldness and burning zeal, will say their say in a plain way, with a commanding power of truth, and with the unsystematized logic of facts, so that the most scholarly scholars are confounded and silenced. Facts are knuckles and swords and cannon.

Facts silence sophistries, baffle bravado, laugh to scorn false assumptions and authorities.

When the apostles shall see Christ as he is, they shall be like him; there will be transfiguring power in the vision. So they had seen Christ, and there was power, regenerative and heroic, in the sight.

The scribes and Pharisees and Sadducees had also seen Jesus, but they had closed their hearts against him. They had feared him. They sought to destroy him. They had crucified and buried him, had sealed the stone of the sepulcher, and had given him up, and laughed their malignant laugh of triumph.

But here he is again, and his name on the lips of the sanctified apostles is mightier, if possible, than his personal presence.

"Make" Them Think.

The answer a young friend gave me, when I asked him to be a Christian, was, "I don't think much about it; not any more than I can help."

"But do you think sometimes?" I said.

"Yes, when you or some one else makes me; but I put it out of mind as soon as I can."

I have thought of those words often. If our Sabbath-school classes think of Christ only when we make them, O! let us make them think often; think deeply. By pointed words in the class, such as will pinch the conscience; by a loving entreaty when we see them alone; by a note of earnest invitation, let us make them think of these things—and so think, that they cannot put them out of mind. Let us follow all these by our fervent, importunate prayers, and then the seed will bear fruit; the words will be remembered, however great the effort to put them out of mind.

If our classes only think of these things when we make them, let our efforts be unceasing; be "in season, out of season." The secret of their indifference is, they *do not* think. One of old said, "I thought on my ways, and turned my feet unto thy testimonies."

May God help us to make our pupils think!—*Canada Christian Advocate.*

Begin all with Prayer.

To omit prayer is to go to battle having left our weapons in the tent; is to go to our daily labor without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads, without taking our pilot on board.

Review Service for the Third Quarter.

LESSONS ON THE CHRISTIAN LIFE.

I.—Delights.

Superintendent. The lessons of this Quarter have taught much concerning the Christian Life. Who was the Teacher and what did he say concerning himself?

School. Jesus Christ, who said, "I am the Way, the Truth, and the Life."

Superintendent. Name one point of Jesus' teaching in these lessons.

School. That it is a *delight* to serve him.

Superintendent. In what lesson is this taught?

Selected Scholar No. 1. In the Fourth Lesson, which tells of blind Bartimeus, who prayed so earnestly that Jesus would restore his sight; and when he granted the prayer Bartimeus was so grateful and happy that he followed Jesus. The lesson teaches us that blindness is a type of the sinner's condition, and that only prayer to Jesus can secure spiritual sight, and that when it is received so delightful are its revelations that with joy the restored one follows Jesus.

Superintendent. What is the Golden Text of the Fourth Lesson?

School. "The eyes of the blind shall be opened."

Superintendent. What other lesson teaches the *delight* of the Christian Life?

Selected Scholar No. 2. Lesson One, which is "A Lesson on Home." In this lesson we are told of the Pharisees coming to Jesus tempting him with questions concerning divorcement. To whom he replied that while God had created male and female, nevertheless when they were married they were one flesh, and then said, "What therefore God hath joined together let not man put asunder." Jesus then spoke of the sins which led to the breaking up of homes. We learn that the home can only be made truly happy by the presence of Jesus; for where Jesus is, sin cannot come, and that it is sin that makes our homes and our lives unhappy.

Superintendent. What will make our homes unhappy?

Boys. Selfishness, thoughtlessness, disobedience, anger, drunkenness, and crime.

Superintendent. What will make our homes happy?

Girls. Love, kindness, contentment, useful occupation, and Christ.

Superintendent. What is the Golden Text of the first lesson?

School. "I will walk within my house with a perfect heart."

Superintendent. What else teaches that to follow Christ is a *delight?*

Selected Scholar No. 3. The story of "The Triumphal Entry" related in the Fifth Lesson. On the Sunday before the crucifixion our Lord rode into the city of Jerusalem upon a colt. "And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before and they that followed cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

Superintendent. What is Christ considered in this lesson?

Boys. A king. He is called in Scripture the "Lord of lords and King of kings."

Superintendent. What can you say of Christ the king?

Girls. He is absolutely supreme and all powerful. The scepter with which he rules the world is love; all his subjects are happy and continually sing his praises. He is the only king that can forgive sin and his the only kingdom that shall have no end.

Superintendent. Repeat the Golden Text.

School. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee."

SINGING BY THE SCHOOL. C. M.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his fame,
And parents hold him dear.

Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to thee,
And love to all will reign.

II.—Dangers.

Superintendent. Are there any hinderances in the Christian Life?

School. There are many *dangers* to which the Christian is exposed, which would rob him of his delight in the Master's service.

Pastor. How many are described in this Quarter's lessons?

School. Three. The danger of riches, fruitlessness, and unfaithfulness.

Superintendent. Which lesson describes the danger of riches?

Selected Scholar No. 4. Lesson Two, wherein it is related that a rich young ruler came running and kneeled to Jesus and asked him, "Good Master, what shall I do that I may inherit eternal life?" Jesus recounted a part of the commandments to the young man, which he said he had observed from his youth. "Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor and come, take up the cross and follow me. And he was sad at that saying and went away grieved: for he had great possessions."

Superintendent. How did the danger of riches affect this man?

Boys He was ruined by not avoiding it. Although he earnestly desired and eagerly sought eternal life, he loved his riches most, and for them sacrificed heaven.

Superintendent. What did Jesus afterward say concerning riches?

Girls. "How hard is it for them that trust in riches to enter into the kingdom of God!"

Superintendent. What is the Golden Text?

School. "One thing thou lackest."

Superintendent. Which lesson describes the danger of fruitlessness?

Selected Scholar No. 5. Lesson Six. On Monday of Passion Week, when Jesus was on his way from Bethany to Jerusalem, he saw a fig-tree having leaves, which was the sign that the fruit was ripe, and being hungry, went to it, but found nothing but leaves. Whereupon Jesus said to it, "No man eat fruit of thee hereafter forever." And the next morning as Jesus and his disciples passed by they saw that the fig-tree had dried up from the roots.

Superintendent. State how this shows the danger of fruitlessness?

Boys. The lesson teaches that it is not sufficient to make a *profession* of religion, but that we must bear the *fruit* of the spirit.

Superintendent. What did Jesus say concerning fruitless branches?

Girls. "Every branch in me that beareth not fruit he taketh away. If a man abide not in me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned."

Superintendent. What is the Golden Text?

School. "Herein is my Father glorified, that ye bear much fruit."

Superintendent. Which lesson describes the danger of unfaithfulness?

Selected Scholar No. 6. Lesson Eight, which is a parable concerning a man who had a vineyard which he let out to husbandmen, while he went into a far country. When the proper time came the owner sent a servant to the vineyard to receive his share of the fruit. The wicked husbandmen beat him and sent him away empty. The master then sent another servant, whom they stoned and wounded in the head. A third servant was sent, whom the faithless and wicked husbandmen killed. At last the owner of the vineyard sent his only and well-beloved son, thinking that he would be honored. But the husbandmen even killed the heir to the vineyard and cast him out. Whereupon the master himself went and destroyed the faithless husbandmen and let his vineyard to others.

Superintendent. How is unfaithfulness a danger to the Christian Life?

Boys. Faithfulness to Christ being a condition of delight in and reward for a Christian Life, to be unfaithful endangers our present and eternal happiness.

Superintendent. What is the vineyard which God entrusts to our care?

Girls. Life. And if we do not make it Christian and fruit-bearing, and fail to make return to God, we are unfaithful and the doom of the faithless in the parable will be ours also.

Superintendent. Repeat the Golden Text.

School. "The stone which the builders refused is become the head of the corner."

SINGING BY THE SCHOOL. S. M.

My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode.

III.—DUTIES.

Superintendent. What other lesson on the Christian Life is taught in the lessons of the Quarter?

School. Duty.

Superintendent. How many lessons teach duty, and what duties do they describe?

School. Four. The duty of "Prayer and Forgiveness," "Love to God and Men," "Service," and "Watchfulness."

Superintendent. Give an abstract of the lesson teaching "Prayer and Forgiveness."

Selected Scholar No. 7. Lesson Seven gives the words of Jesus concerning these duties. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." And then he taught that just as we expect God to *forgive us* when we pray, so we must *forgive others*, and that if we do not forgive others he will not forgive us.

Superintendent. What does this lesson teach as the duty of every one?

Boys. That all should pray to God for forgiveness of sin.

Superintendent. Name two essential elements of prayer here taught.

Girls. Faith; "When ye pray, believe." Forgiveness: "If ye do not forgive, neither will your Father forgive."

Superintendent. Repeat the Golden Text.

School. "Forgive us our debts, as we forgive our debtors."

Superintendent. Which lesson teaches the duty of "Love to God and Men?"

Selected Scholar No. 8. Lesson Ten, which tells of a certain scribe who came to Jesus and asked him, "Which is the first commandment of all?" To whom Jesus replied that the principal commandment was that which bade men to love God with all their soul, mind, and strength. The second, said he, is like the first, "Thou shalt love thy neighbor as thyself."

Superintendent. How can we best prove our love to God?

Boys. By giving our hearts to him and obeying all that he commands us.

Superintendent. How can we best prove our love to each other?

Girls. By being kind and seeking to make each other happy.

Superintendent. Repeat the Golden Text.

School. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Superintendent. Which lesson teaches the duty of service?

Selected Scholar No. 9. Lesson Three, in which is described the ambition of James and John that they should be favored above others in Christ's kingdom. But Jesus told them that it was not for him to bestow such favors. Our Lord then declared to the disciples that they should be greatest who should render the greatest service. "Whosoever of you will be the chiefest, shall be servant of all."

Superintendent. What service did Christ render to men?

Boys. He redeemed mankind from sin and opened for them the way to eternal life.

Superintendent. What service should we render to Christ?

Girls. We should submit ourselves to him and be his faithful followers.

Superintendent. What is the Golden Text for this lesson?

School. "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Superintendent. Which lesson teaches the duty of watchfulness?

Selected Scholar No. 10. Lesson Twelve. In this lesson Christ drew a very dark picture for his disciples. He told them that false Christs and false prophets would appear, to seduce his chosen followers. He described the terrors of the destruction of Jerusalem, the strifes, enmity and persecutions which should arise because of their faith. He would not tell them the time when these things should happen, but exhorted them to be ever *watching* and *praying*.

Superintendent. What should we be ever watching and why?

Boys. Our eyes, ears, tongues, hands, and thoughts, that we may not see, hear, speak, do, or think evil.

Superintendent. Why is watchfulness an essential duty of the Christian Life?

Girls. Because Satan, the enemy of our souls, is trying all the time to draw us away from Christ and into sin.

SINGING BY THE SCHOOL. S. M.

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

IV.—DESTINY.

Superintendent. What is the destiny of all men in this world?

School. Death.

Superintendent. What is the destiny of all souls in the world to come?

School. Eternal happiness or eternal woe.

Superintendent. What is the destiny in life of those who believe in Christ?

Selected Scholar No. 11. The Bible teaches that the believer in Christ shall have peace and happiness in this life, but also trials. Lesson Eleven describes in part the trials which come to the followers of Christ. That their own countrymen would deliver them up to councils; that they would be beaten in the synagogues; that they would be taken before rulers and kings because they loved him and sought to obey him. Moreover, Jesus told them that such would be the hatred of men for them that loved him, that "the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents and shall cause them to be put to death."

Superintendent. What is the Golden Text of this lesson?

School. "A prudent man foreseeth the evil and hideth himself."

Superintendent. What is the destiny after this life of those who believe in Christ?

Selected Scholar No. 12. In Lesson Nine Jesus taught that the kingdom of heaven was quite different from this world. In answering the question of the Sadducees, our Lord said, "When they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven." The Golden Text of this lesson teaches that the promise of the enjoyment of eternal life is given only to them that follow Christ.

Superintendent. What is the Golden Text?

School. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

The Study of God's Word.

BY MRS. M. E. KNIGHT.

BUNYAN very aptly says:

"Hard texts are nuts, (I will not call them cheaters,)
Whose shells do keep their kernels from the eaters;
Open the shells, and you shall have the meat;
They here are brought for you to crack and eat."

In order to get at the marrow and fatness of Gospel truth—especially by those who attempt to teach others—two things are essential.

First, *the enlightening influence of the Holy Spirit*, who alone can take of the things of God and reveal them unto us. Without this influence we shall only be "blind leaders of the blind." The Bible is a dead letter to those who fail to see the work and help of the Spirit. This is one reason why the truth, in passing through the hands of some persons, is so fearfully mangled and powerless.

"What is truth?" is always a proper question when asked in the right spirit. But some teachers seem to have a mania for theological hair-splitting. Every thing that will not pass through their sieve of metaphysical speculation is very doubtfully received, if not altogether rejected. They keep not only their own class, but the teachers' meeting, straining over a gnat while they are trying to swallow a camel.

Only as we are led by the Spirit, who "helpeth our infirmities," can we understand the philosophy of the Bible. His enlightenment will do away with much of the useless rubbish which lies in the way of our approach to the truth. Faith and prayer, too, will bridge many a chasm for us. Less seldom shall we need to ask, "How can these things be?"

"The bread that comes from heaven needs finest breaking." Our own hearts must first be in unison with the word of God ere we can rightly break it to others. The willing and obedient shall eat the good of the land. This means Bible-food just as much as any thing else. We are not simply to break open the nuts of truth and give them to others, but eat them ourselves, just as John did the little book, and they shall not only be in our "mouth sweet as honey," but out of the abundance of the heart the mouth will speak.

The second thing necessary is *earnest, persevering study*. This, as we all know, requires effort on our part—a digging down into the hidden mines of truth, bringing forth things both new and old. We want to feel out, so to speak, in every direction from the lesson. If the historical and geographical come in give them their proper places, but do not let them overshadow or eclipse the truth.

Just a little while before the great Teacher went away, he made his last bequest in behalf of the little ones. "Feed my lambs," said he. Not to Peter alone were these words addressed. Floating down the ages they come with just as binding a force to the disciple of our day. To you, my brother, and you, my sister, the question of the hour is, Are we doing it?

Do not say, dear fellow-teacher, "It doesn't matter. I'm not teaching for eternity." Do not, we beseech you, throw the precious kernels away, giving those intrusted to thy care only the shells, the husks, of truth! But may thine be the hand which shall lead them into green pastures, beside the living streams of truth. May thine be the hand which shall pluck from the fair tree of life the leaves which are for the healing of the nations. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

So doing thou shalt not only feel its reflex influence upon thine own heart, but in that day when the Master shall come to make up his jewels, thou shalt hear the welcome approbation, "Well done, good and faithful servant."

Misimputed Belligerency.

BY WILLIAM C. WILKINSON, D.D.

SOME men get the name of being belligerent without deserving the reproach. Their sentiments agree in the main with the sentiments of the majority of their fellow men. When, however, such is the case, they do not think it necessary always to express their concurrence. What is the use, such seems to be their language, of everlastingly expressing opinions and convictions that you know beforehand to be shared by nearly every body you meet? Such expressions can be nothing more than the mere commonplaces of complaisance. There is no gain to intelligence or thought in exchanging phrases of mutual agreement. Let all this concurrence be taken for granted, as sensible people take for granted the more obvious views that every body must concur in, about the weather, for instance. Take these matters-of-course for granted, and talk about things wherein there is some difference of opinion that may, in discussion, be fruitful of gains to enlightenment on all sides.

Hence arises, in minds constituted such as to prefer activity to dull quiescence in agreement, a disposition to propound, on certain matters, honestly entertained views not in accord with general opinion. Such a disposition is not necessarily quarrelsomeness. It does not indicate eccentricity. It does not even indicate a fondness for paradox. It indicates, or it may indicate, mere independence and activity of mind. Or, more than this, it may indicate a sincere and earnest wish to set public opinion right on some point on which it is conceived to be wrong. The narrowness in the case, if narrowness there be, lies on the side of those who, for such cause, impute narrowness to the man that ventures, though even mistakenly, to differ with the majority.

So much by way of barring the charge of belligerency in spirit made against writers that appear in print chiefly to challenge received opinions. It is often a charge not deserved.

Still, no doubt, it is better for comity and amenity, that we should, even needlessly, be com-

plaisant toward others in greater proportion than we are antagonistic to them. We may lose in piquancy and in effect of stimulus exchanged. But we shall gain in the sweetness and grace of life. However, let us all beware how we misimpute belligrency where charity, and where wisdom as well, would find only generous provocation to freshness and genuineness of thought.

The One Great Want.

BY REV. C. P. HARD.

A MERCHANT may sell goods successfully without piety. A farmer may obtain golden harvests without godliness. The lawyer may gain his case without prayer. The physician may become eminent without faith in Christ. The mechanic may do good work without the witness of the Spirit.

But the Sunday-school teacher works in the realm of the spiritual, and he cannot even know the primary truths of salvation unless he is taught of the Spirit. He must "know the things that are freely given us of God," in order to win a way for them into the heart that has been darkened and ruined by sin.

It has been said that the design of preaching is not so much the statement of facts and truths unknown previously, as the quickening and powerful presentation of those already understood. Its object is to induce action. The same might be said with regard to the great orations of Demosthenes, Cicero, Webster, Sumner, and Castelar.

This view may not take in the whole range of Sabbath-school teaching, for the audience, being mainly young, is less informed. But nearly all above the infant department have heard the main truths that constitute the scope of the Bible school instruction. To unfold, illumine, and impress these is the essential part of the teacher's calling.

Other things being equal, we are fitted for strong work in proportion to the zeal for God and souls which abides in our hearts. The "love" of Christ that "constrains" us is the measure of our power and the index of our usefulness. Sacred geography will be of no avail if young feet do not follow Jesus. Knowledge will not bless if it does not lead to that of sins forgiven. The imagination and taste will be cultivated in vain if the heart is not attracted toward heaven and enraptured with the divine. We fail unless we save. We can save others only as we ourselves abide in and are filled with the Holy Spirit.

We cannot doubt that this essential gift is the promise of the Father—the theme of the Saviour's last adddress—the cause of the marvelous saving results that followed the great day of Pentecost. We know that the later pages of the inspired word assure us in a happy variety of terms of the freedom and promptness with which he who is the great Teacher to guide into all truth enters the hearts that plead for his coming and open at his approach. His entrance is the signal of new power. His presence is the source of light, liberty, and love. His assistance is the ground of confidence, the secret of steady continuance in well doing, the reason of victory. "The anointing that abideth" is the seal of an announced commission: "Go ye therefore and teach;" "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

Three Classes.

THERE are three classes of people with reference to habits of reading and study: First, those who have been trained in good schools and colleges, and who think they have neither strength nor time for further study. Second, those who have had but limited opportunity through schools, and who think themselves equal to nothing but the drudgery and frivolity of physical toil and pleasure; who shrink from literary society because they are afraid of "showing their ignorance," or are indifferent to knowledge. Third, those who, whether "educated" or not, have a thirst for knowledge, are eager to know more if they already know much; and to know something if they are unfortunately without knowledge; seeking gladly all opportunities of growth. This *third* is the true class into which both the others ought to fall. Then those who have been trained will help those who have not, and those who have not will do their best toward making up for what they have lost, and both will rejoice together in the happy and fruitful effort to increase in wisdom and power.—*B. T. Vincent.*

Earnestness.

EARNESTNESS of purpose is the secret of success. Without it man never achieved any thing great or good. With it wonders in art, science, and literature have been accomplished.

Earnestness implies concentration of thought and energy, and that always strengthens for action.

The sun's rays burn when brought to a focus. It is the water turned into a narrow channel, not left to spread itself "at its own sweet will" in a wide morass, that drives the mill. So it is the motive power of individuals directed into one channel that does the real work of the world.

It may be pleasant to flit like the butterfly from one pursuit to another and enjoy a little of each, but the end will show a butterfly's success. Better the busy little bee that, starting with one flower in the morning, refuses every other kind during the day, and carries home a plentiful store. Granted that it does contract the field of vision, that it does narrow down to one path, still something will be done, some goal reached.

A man of one idea, holding it firmly, knowing it and all its connections and bearings, accomplishes more than those who have a thousand, but all floating in dim uncertainty, constantly eluding the grasp. If, like the many-sided Goethe, we had gigantic

powers of mind, unlimited leisure in a quiet German town, a king our devoted friend, ready to supply our every want, then we might do as he did, and succeed in many directions; but the most of us are plain men and women of ordinary talents, little or no leisure, bread-and-butter wants pressing, and the busy, restless life of the nineteenth century around us. What is the great need? Not energy—we have it. Not industry—that, too, may be ours. Not resources—they are at our command. But a purpose, an object, well, wisely, thoughtfully chosen; then earnestness in the pursuit. We must do this, or the waves of the great sea of life will roll over us, and we sink into its depths "unknelled, uncoffined, and unknown."

Dubuque, Iowa.

Love Teaches the Teacher.

"How do you succeed so well with your flowers?" asked one lady of another, who was showing her an array of beautiful plants. "I love them," was the simple, yet comprehensive reply.

This is the secret of success in more things than floriculture. Love is the one thing imperatively needed in child-culture. Lacking love the teacher becomes as sounding brass and a tinkling cymbal—very polished possibly, and correct and pleasing, but powerless to lead and fashion the heart. Love is keen to observe, quick to learn, swift to adopt the best ways, and untiring in carrying out the wisest plans. Moonshiny sentiment, or cheap, evanescent sensibility, is not love. Love is steadfast through all moods, and does, whether it feels deeply or not.

How can this love be implanted, and made to grow in the heart of the teacher? It is not a natural product, a development of the unrenewed heart. Love is a fruit of the Spirit. The heart that abides in Christ will have the Spirit and the fruit. Then all knowledge, all philosophy, all aptness, all tact, all utterance will be obedient to love's purpose. And there will be success, blessed and abiding.

A. Q. H.

License.

BY REV. B. T. VINCENT.

It is singular that while any railroad company, business-house, public office, private corporation, can prohibit the use of intoxicating liquor within the range of its power, and that on election days the Government can do so, yet astute logicians will argue so "ably" against the perpetual and universal exercise of that same power by the Government, when, by not prohibiting, the very wheels of its progress are stopped, the accumulations of its commerce are wasted, and the manhood of its citizens is destroyed! However, as Simonides refused to celebrate the mule's victory in the race because she was the "Ass's daughter," but praised her in poetic extravagance as the "child of thunder-footed steeds," when he was offered more money for it, so license, the devil's daughter, is praised, in editorial and oration, as offspring of the gods when money flows into the pockets of the panegyrists! And nobody has more money than those who make it out of the wasted nerve, the poisoned blood, the debauched manhood, the prostituted homes, the tears and gore that come of the traffic in strong drink. And none know so well how and where to use it, to keep in hand their privilege of continuing this work of damnation.

Book Notices.

The Revised Greek-English New Testament. Containing Westcott & Hort's Greek Text and the Revised English Version on Opposite Pages. Together with Dr. Philip Schaff's Introduction to Westcott & Hort's "New Testament in the Original Greek." New York: Harper & Brothers. We had thought the various forms in which the Revised New Testament might be published had been exhausted, but here is something new and valuable to every student. On opposite pages are placed the revised Greek Text of the two eminent scholars above named, and the revised English translation. This arrangement is a very convenient one for students, and all such will be sure to appreciate it.

The Heart of the White Mountains. Their Legend and Scenery. By Samuel Adams Drake. With Illustrations by W. Hamilton Gibson. (Tourist's Edition.) New York: Harper & Brothers. Though this book has both fact and fancy, the reader has no difficulty in distinguishing the one from the other, so that the book may be used as a faithful guide to the picturesque regions it describes, or as a pleasant companion for a summer day. The engravings are exceedingly fine, and, like the scenes they represent, are a feast for the eye and the soul.

California for Health, Pleasure, and Residence. A Book for Travelers and Settlers. New Edition, Thoroughly Revised. By Charles Nordhoff. With Maps and Illustrations. New York: Harper & Brothers. This is a new edition of a popular work written nine years ago, and now substantially re-written. It gives a most interesting account of our great south-western State, its magnificent scenery, its fine climate, its various products, and its rich mineral resources. California is indeed a wonderful State.

Dickens. By Adolphus William Ward. New York: Harper & Brothers. One of the series of "English Men of Letters." This is a sketch rather than a biography, and deserves to be welcomed by all lovers of the great writer whose character is depicted, as well as by all students of English literature.

Reminiscences of my Irish Journey in 1849. By Thomas Carlyle. New York: Harper & Brothers. Written by an author of less celebrity these rough and hasty notes would hardly have found a publisher; and probably the writer never meant they should, at least in the shape in which they now appear.

Boys and Girls' Temperance Text-Book. By H. L. Reade. New York: National Temperance Society. This is a small book, but packed full of useful information for young people on the nature and tendencies of alcohol.

Gray. By Edmund W. Gosse. New York: Harper & Brothers. This is another volume of John Morley's "English Men of Letters." It is well written, elegantly printed, and worthy of being read by all who have read the poetry of the author of whom it treats.

The Sympathy of Christ with Man: Its Teaching and its Consolation. By Octavius Winslow, D.D. New York: Robert Carter & Brothers. A delightful devotional work which ought to make every reader better. It brings out prominently the human side of Christ as well as the divine, thus showing him to be a perfect Saviour.

Our Glad Hosanna: For the Service of Song in the Sunday-School, the Social Gathering, and the Prayer-meeting. By Rev. Robert Lowry, and W. Howard Doane. New York: Phillips & Hunt; Cincinnati: Walden & Stowe; New York and Chicago: Biglow & Main. This little manual of song ought to find its way into all our Sunday-schools, to the exclusion of all trashy and useless singing books wherever such are used. Price, $30 a hundred.

Anne. A Novel. By Constance Fenimore Woolson. New York: Harper & Brothers. Those readers who were pleased with this story when it appeared as a serial in Harper's Magazine will doubtless be glad to see it in a more permanent form. It has the usual assortment, found in works of its class, of love, matrimony, murder, and other exciting subjects.

The Listener. By Caroline Fry. Two volumes in one. New York: Robert Carter & Brothers. This popular English work is here reproduced in compact yet comely form. The "Listener" is not a gossip meddling with other people's business, but a kind and faithful friend, who judiciously gives account of many things she has heard in a lawful way.

The Children's Sermon. By Rev. John C. Hill. Philadelphia: Presbyterian Board of Publication. This is a little volume of ninety-one pages, costing fifty cents, containing seven chapters on The Children's Sermon, and sixteen children's sermons. These are the little "sermonettes" that Mr. Hill and others introduce before the regular service. It has its advantages, and these sermons are very fine. The plan has also its disadvantages. The little "tot," who gets his portion before the big sermon begins, is not likely to look for much in the sermon itself, while the happy illustrations and the practical points of the children's sermon, if put all through the main sermon for the purpose of interesting and instructing adults, would be sure to hold captive little eyes and little ears from the beginning to the end. But then every man has his own way, and one's own way is likely to be the best way for him.

Grace and Glory. A Choice Collection of Sacred Songs, Original and Selected, for Sabbath-Schools, Revivals, etc. By D. E. Dortch. Nashville, Tenn.: Southern Methodist Publishing House. There is an edition of this in the ordinary round notes, one in the "seven-shaped character-notes," and one with the hymns without notes. The books are issued under the editorial supervision of Dr. Cunnyngham, the Sunday-School Editor of the Methodist Episcopal Church, South.

Franklin Square Library. New York: Harper & Brothers. No. 253. *Our Set.* A Collection of Stories by Annie Thomas. Price, 15 cents. No. 255. *Geraldine and her Suitors.* A Novel by M. C. M. Simpson. Price, 15 cents. No. 258. *Marjory: A Study.* By the author of "James Gordon's Wife." Price, 20 cents. No. 259. *Lady Jane.* A Novel by Mrs. Oliphant. Price, 10 cents. No. 260. *The "Lady Maud" Schooner Yacht.* From the Account of a Guest on Board. By W. Clark Russell.

Index of Scripture Pulpit Lessons. Alphabetically arranged by Rev. J. F. Heilenman, of the New Jersey Conference. Philadelphia: Perkinpine & Higgins. Twenty-four pages of alphabetically arranged topics, in connection with each of which is a Scripture lesson appropriate to be read in connection with the public service. A useful little manual.

Whisper Songs for September.

TENTH LESSON.

THE love of the Lord our Saviour
Opens the eyes to see
That all men must be brothers,
Though poor and vile they may be.

ELEVENTH LESSON.

Our Lord knew trials and sorrows,
And we shall know the same,
But he will guard and defend us,
If we suffer in his name.

TWELFTH LESSON.

We know not when thou art coming,
We wait to hear thy voice,
For if we hear and follow,
We shall one day rejoice.

LESSONS FOR 1882.

Third Quarter.

July 2.	A LESSON ON HOME	Mark 10. 1-16.
9.	THE RICH YOUNG MAN	Mark 10. 17-31.
16.	SUFFERING AND SERVICE	Mark 10. 32-45.
23.	BLIND BARTIMEUS	Mark 10. 46-52.
30.	THE TRIUMPHAL ENTRY	Mark 11. 1-11.
Aug. 6.	THE FRUITLESS TREE	Mark 11. 12-23.
13.	PRAYER AND FORGIVENESS	Mark 11. 24-33.
20.	THE WICKED HUSBANDMEN	Mark 12. 1-12.
27.	PHARISEES AND SADDUCEES SILENCED	Mark 12. 13-27.
Sept. 3.	**Love to God and Man**	Mark 12. 28-44.
10.	**Calamities Foretold**	Mark 13. 1-20.
17.	**Watchfulness Enjoined**	Mark 13. 21-37.
24.	**Third Quarterly Review.**	

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